With The Most Venerable Mahasi Sayadaw's
Foreword

Meditation Teachers' Records

By
The Experiened Meditation Masters,
Saya Kyan and Saya Kywet
Mahasi Meditation Centre,
Seik Khun Village,
Shwe Bo District
Myanmar

Sasana - 2553 1371 M.E 2009 Jan

This meditation centre should be quiet place where the Yogis-develop saddha (faith) and practise dana (alms giving), sila (morality) and Bhavana (meditation).

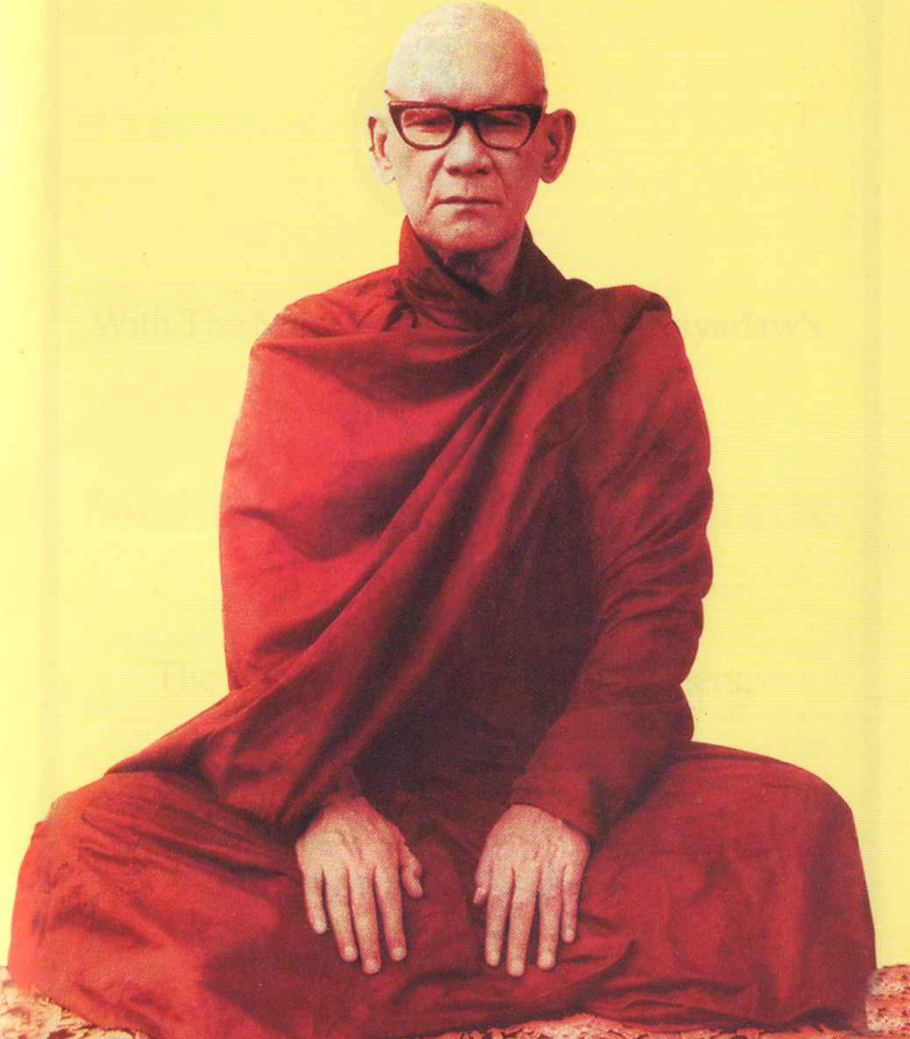
Sila too is a real refuge in that it makes one lovely, charming and free from rebirth in the lower worlds.

Those without jealousy and avarice are instantly happy.

It is on Dana that one can rely for ones happiness, wealth and insurance against lowliness.

Avoid evil, do good, cleanse your mind. This is teaching of the Buddhas.

Constant mindfulness leads to insight into causal Relationship between mind and body. Their impermanence, suffering and egolessness that brings one to Nibbana.



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မဟာစည်ဆရာတော်ဘုရားကြီး

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forward

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By
The Experiened Meditation Masters,
Saya Kyan and Saya Kywet
Mahasi Meditation Centre,
Seik Khun Village,
Shwe Bo District
Burma

Sasana-2490 1308 M.E 1946-July

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This Meditation Teachers' Records is to distrubute to the Meditation master only who had successfully completed the Meditation teachership training at Mahasi Meditation Centre Yangon

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Meditation Teachers' Records

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THE VENERABLE MAHĀSĪ SAYĀDAW

A Biographical Sketch

The Venerable Mahāsī Sayādaw was born in the year 1904 at Seikkhun, a large prosperous village of pleasing appearance lying about seven miles to the west of historic Shwebo town in Upper Burma. His parents, peasant proprietors by occupation, were U Kan Taw and Daw Oke. At the age of six the Sayādaw was sent to receive his early monastic education under U Ādicca, presiding monk of Pyinmana monastery at Seikkhun. Six years later, he was initiated into the monastic Order as a Sāmanera under the same teacher and given the novice's name of Shin Sobhana (which means Auspicious), a name that befitted his stalwart, impressive features and his dignified, serene behaviour. He Proved to be an apt and bright pupil, making quick, remarkable progress in his scriptural studies, When U Ādicca left the Order, Shin Sobhana continued his studies under Sayādaw U Parama of Thugyi kyaung monastery, Ingyintaw-taik, till he attained the age of nineteen when he had to make a fateful decision in his young life-whether to continue in the Order and devoted the rest of his life to the service of the Buddha Sāsana or to return to lay life. Shin Sobhana Knew where his heart lay and unhesitatingly chose the first course. With due and solemn ceremony, he was ordained a full-fledged bhikkhu on the 26th day of November 1923, Sumedhā Sayādaw Ashin Nimmala acting as his spiritual preceptor. Within four years of his ordination, the future Mahāsī Sayādaw, now Ashin Sobhana, took in his stride all the three grades (lower, middle and higher) of the Pāli scriptural examinations conducted by Government.

Ashin Sobhana next went to the city of Mandalay, noted for its pre-eminence in Buddhist learning, to pursue advanced study of the scriptures under Sayādaws well-known for their learning. His stay at Khinmakan West monastery for this purpose was, however, cut short after little more than a year when he was called to Moulmein by the head of the Taik-kyaung monastery, Taungwainggale (who came from the same village as Ashin Sobhana) to assist him with the teaching of his pupils. While teaching at Taungwainggale, Ashin Sobhana went on with his own studies and making a through study of the Mahāsatipaṭṭhāna Sutta. His deepening interest in the satipaṭṭhāna method of vipassanā meditation took him then to neighbouring Thaton where the well-known Mingun Jetawan Sayādaw was teaching it. Under the Mingun jetawan Sayādaw's instructions, Ven Sobhana took up intensive practice of vipassanā meditation for four months with such good results that he was in turn able to teach it properly to his first three disciples at Seikkhun while he was on a visit there in 1938. After his return from Thaton to Taungwainggale (owing to the grave illness and subsequent death of the aged Taik-kyaung Sayādaw) to resume his teaching work and to take charge of the monastery, Ven Sobhana sat for and passed with flying colors the Government-held Dhammācariya (Teacher of the Dhamma) examination in June 1941.

On the eve of the Japanese invasion of Burma, Mahāsī Sayādaw had to leave Taung wainggale and return to his native

Seikkhun. This was a welcome opportunity for the Sayādaw to devote himself wholeheartedly to his own practice of satipatthāna vipassanā meditation and to teaching it to a growing number of disciples at Mahāsī monastery, Ingyintaw-taik (where the Sayādaw came to be known as Mahāsī Sayādaw) at Seikkhun which fortunately remained free from the horror and disruption of war. It was during this wartime period that the Sayādaw was prevailed upon by his disciples to write his monumental Manual of Vipassanā Meditation, an authoritative and comprehensive work expounding both the doctrinal and practical aspects of satipaṭṭhāna method of meditation.

It was not long before Mahāsī Sayādaw's reputation as an able teacher of vipassanā meditation spread far and wide in the Shwebo Sagaing region and came to attract the attention of a devout and well-to-do Buddhist in the person of Sir U Thwin who wanted to promote the Buddha Sāsana by setting up a meditation centre to be directed by a meditation teacher of proven virtue and ability, After listening to a discourse on vipassanā meditation given by the Sayādaw and observing the Sayādaw's serene and noble demeanour, Sir U Thwin had no difficulty in making up his mind that Mahāsī Sayādaw was the ideal meditation master he had been looking for.

Eventually, on the 13th of November 1947, the Buddhasāsanānuggaha Association was founded at Rangoon with Sir U Thwin as its first President and scriptural learning and practice of the Dhamma as its object. Sir U Thwin donated to the Association a plot of land in Hermitage Road, Kokine, Rangoon, measuring over five acres for erection of the proposed Meditation Centre. Today, in 1978, the Centre occupies an area of 19.6 acres, on which a vast, complex of buildings and other structures has sprung up. Sir U Thwin told the Association that he had found a reliable meditation teacher and proposed that the then Prime Minister of Burma invite Mahāsī Sayādaw to the Centre.

After the end of the Second World War the Sayādaw alternated his residence between his native Seikkhun and Taungwainggale in Moulmein. In the meantime Burma had regained her independence on 4th January 1948. In May 1949, during one of his sojourns at Seikkhum, the Sayādaw completed a new nissaya translation of Mahāsatipaṭṭhāna Sutta. This work excels the average nissaya translation of this Sutta which is of great importance for those who wish to practise Vipassanā meditation but need guidance.

In November of that year, on the personal invitation of the former Prime Minister, Mahāsī Sayādaw came down from Shwebo and Sagaing to the Sāsana Yeikthā (Meditation Centre) at Rangoon, accompanied by two senior Sayādaws. Thus began twenty-nine years ago, Mahāsī Sayādaw's spiritual headship and direction of the Sāsana Yeikthā at Rangoon (then in its initial stage of development without many appurtenances that grace it today.) On 4th December 1949 Mahāsī Sayādaw personally inducted the very first batch of 25 yogīs into the practice of Vipassanā meditation. As the yogīs grew in numbers later on, it became too strenuous for the Sayādaw himself to give the whole of the initiation talk. From July 1951 the talk was tape-recorded and played back to each new batch of yogīs with a few introductory words by the Sayādaw. Within a few years of the establishment of the principal Sāsana Yiakthā at Rangoon, similar meditation centres sprang up in many parts of the country with Mahāsī-trained members of the Sangha as meditation teachers. These centres were not confined to Burma alone, but extended to neighbouring Theravāda countries like Thailand and Sir Lanka. A few such centres also grew up in Cambodia and India. According to a 1972 census, the total number of yogīs trained at all these centres (both in Burma and abroad) had passed the figure of seven hundred thousand. In recognition of his distinguished scholarship and spiritual attainments, Mahāsi Sayādaw was honoured in 1952 by the then President of the Union of Burma with the Prestigious title of Agga Mahā Pandita (the Exaltedly Wise One).

Soon after attainment of Independence, the Government of Burma began planning to hold a Sixth Buddhist Council (Sangāyanā) in Burma, with four other Theravāda Buddhist countries (Sri Lanka, Thailand, Cambodia and Laos) participating. Their prior consultations for this purpose, Government despatched a mission to Thailand and Cambodia, composed of Nyaungyan and Mahāsī Sayādaws and two laymen. The mission discussed the plan with the Thāthanābaings (Primates of the Buddhist Church) of these two countries.

At the historic Six Buddhist Council which was inaugurated with every pomp and ceremony on 17th May 1954, Mahāsī Sayādaw played an eminent role, performing the exacting and onerous tasks of Osāna (Final Editor) and Pucchaka (Questioner) Sayādaw. A unique feature of this council was the redaction not only of the Pāli Cannon (canonical texts) but also of the atthakathās (commentaries) and ṭīkās (Subcommentaries). In the redaction of this commentarial literature, Mahāsī Sayādaw was responsible for his part for making a critical analysis, sound interpretation and skilful reconciliation of several crucial and divergent passages in these commentarial works.

A significant result of the Sixth Buddhist Council was the revival of interest in Theravāda Buddhism among Mahayāna Buddhists. In the year 1955 while the Council was in progress, twelve Japanese monks and a Japanese laywoman arrived in Burma to study Theravāda Buddhism. The monks were initiated into the Theravāda Buddhist Sangha as Sāmaneras (novitiates) while the laywoman ways made a Buddhist nun. Next, in July 1957, at the instance of the Buddhist Association of Moji on the island of Kyushu in Japan, the Buddha Sāsana Council of Burma sent a Thera vāda Buddhist mission in which Mahāsī Sayādaw was one of the leading representatives of the Burmes Sangha.

In the same year(1957)Mahāsī Sayādaw was assigned the task of writing in Pāli an introduction to the Visuddhi-magga Aṭṭhakathā, one that would in particular refute certain misrepresentations and misstatements concerning the gifted and noble author of this aṭṭhakathā, Ven Buddhaghosa. The Sayādaw completed this difficult task in 1960, his work bearing every mark of distinctive learning and depth of understanding. By then the Sayādaw had also completed two volumes (out of four) of his Burmese translation of this famous commentary and classic work on Buddhist meditation.

At the request of the Government of Ceylon (now Sri Lanka), a special mission headed by Sayādaw U Sujāta, a senior lieutenant of Mahaāsī Sayādaw, was sent to Ceylon in July 1955 for the express purpose of promoting satipaṭṭhāna vipass anā meditation. The mission stayed in Ceylon for over a year doing good work, seeing-up 12 permanent and 17 temporary meditation centres. Following completion of a specially constructed central meditation centre on a site granted by the Ceylonese Government, a larger mission led by Mahāsī Sayādaw himself left on 6th January 1959 for Ceylon via India. The mission was in India for about three weeks, in the course of which its members visited several holy places associated with the life and work of Lord Buddha, gave religious talks on suitable occasions and had interviews with Prime Minister Shri Jawaharlal Nehru, President of India Dr. Rajendra Prasad and Vice-President Dr. S. Radhakrishnan. A specially interesting feature of the visit was the warm welcome accorded to the mission by members of the depressed classes who had embraced the Buddhist faith under the guidance of their late leader Dr. Ambedkar.

The mission enplaned at Madras for Ceylon on 29th January 1959 and arrived at Colombo the same day. On Sunday the 1st February, at the opening ceremony of the permanent central meditation centre named Bhāvanā Majjhathāna, Mahāsī Sayādaw delivered an address in Pāli after Prime Minister Bandaranāyake and some others had spoken. Led by Mahāsī Sayādaw, the members of the mission next went on an extended tour of the island, visiting several meditation centres where Mahaāsī Sayādaw gave suitable discourses on vipassanā meditation and worshipping at various places of Buddhist pilgrimage like Polonnāruwa, Anurādhapura and Kandy, This historic visit of the Burmese mission under the wise and inspiring leadership of Mahāsī Sayādaw was symbolic of the close and mutually beneficial ties (dating from ancient times) of spiritual kinship between these two Theravāda Buddhist countries. Its positive contribution to the welfare of the Buddhist movement in Sir Lanka was a steady revival of interest and activity in Buddhist meditational discipline which seemed to have declined in this fraternal land of ours.

In February 1954, a visitor to the Sāsana Yeikthā would be struck by the spectacle of a young Chinese practising vipassanā meditation. The yogī in question was a young Chinese Buddhist teacher from Indonesia by the name of Bung An who had become interested in this kind of Buddhist meditation. Under the guidance and instructions of Mahāsī Sayādaw and of the late Sayādaw U Ñānuttara, Mr. Bung An made such excellent progress in about a month's time that Mahāsī Sayādaw himself gave him a detailed talk on the progress of insight. Later he was ordained a bhikkhu and named Ashin Jinarakkhita, Mahāsī Sayādaw himself acted as his spiritual preceptor. After his return as a Buddhist monk to his native Indonesia to launch a Theravāda Buddhist movement in that country a request was received by the Buddha Sāsana Council to send a Burmese Buddhist monk to promote further missionary work in Indonesia. It was decided that Mahāsī Sayādaw himself, as the preceptor and mentor of Ashin Jinarakkhita, should go. Along with 13 other monks from other Thereavāda countries, Mahāsī Sayādaw undertook such essential missionary activities as consecrating sīmā's (ordination boundary), ordaining bhikkhus, initiating sāmaneras (novices in the Buddhist San gha) and giving discourses on Buddha dhamma, particularly talks on vipassanā meditation.

Considering these auspicious and fruitful activities in the interests of initiating, promoting and strengthening the Buddhist movements, in Indonesia and Sri Lanka respectively, Mahāsī Sayādaw's missions to these countries may well be described as "Dhamma-vijaya" (victory of the Dhamma) journeys.

As early as the year 1952, Mahāsī Sayādaw at the request of the Minister in charge of Sangha Affairs of Thailand, had sent sayādaws U Āsabha and U Indavamsa to promote the practice of satipaṭṭhāna vipassanā meditation in that country. Thanks to the efforts of these two Sayādaws, Mahāsī Sayādaw's method of satipaṭṭhāna vipassanā meditation gained wide currency in Thailand, where many meditation centres had come into existence by about the year 1960 and the number of trained yogīs had exceeded the hundred thousandth mark.

On the exhortation of Abhidhajamahāratthaguru Masoeyein Sayādaw who headed the Sanghanāyaka Executive Board at the Sixth Buddhist Council, Mahāsī Sayādaw had under taken to teach regularly Ven, Buddhaghosa's Vissuddhi-magga Aṭṭhakathā and Ven. Dhammapāla's Visuddhi-magga Mahāṭīkā to his Sangha associates at the Sāsana Yeikthā. These two commentarial works of the Theravāda School deal in the main with Buddhist meditational theory and practice, though they also offer useful explanation of important doctrinal points in Buddhavāda. They are thus of the utmost importance for those who are going to be meditation teachers. In pursuance of his undertaking, Mahāsī Sayādaw began teaching these two works on 2nd

February 1961 and for one and one-half to two hours a day. On the basis of notes of his lectures taken by his pupils, Mahāsī Sayādaw started writing his nissaya translation of Visuddhi-magga Mahāṭīkā and completed it on 4th February 1966. The production of this nissaya translation was an exceptional performance on the part of Mahāsī Sayādaw. The section on samayantara (differing views held by other religions or faiths) formed the most exacting part of the Sayādaw's task in producing this work. For tackling this part, the Sayādaw had to, among other things, familiarize himself with ancient Hindu philosophical doctrines and terminology by studying all available references, including works in Sanskrit and English.

Mahāsī Sayādaw has to his credit up till now 67 volumes of Burmese Buddhist literature. Space does not permit us to list them all here, but a complete up-to-date list of them is appended to the Sayādaw's latest publication namely, A Discourse on Sakkapanha Sutta (published in October 1978).

At one time Mahāsī Sayādaw was subjected to severe criticism in certain quarters for his advocacy of the allegedly unorthodox method of noting the rising and falling of the abdomen in vipassanā meditation. It was mistakenly assumed that this method was an innovation of the Sayādaw on his own, where as the truth is that it has been approved several years before Mahāsī Sayādaw adopted it, by no less and authority than the *Mula* (original) Mingun Jetavan Sayādaw, and that it is in no way contrary to the Buddha's teaching on the subject. The reason for Mahaāsī Sayādaw's preference for this method is that the average yogī finds it easier to note this manifestation of vayodātu (element of motion). It is not, however, imposed as an obligatory technique upon any yogī who comes and practises meditation at any of the Mahāsī yeikthās (meditation centres). Such a yogī may, if he likes and if he finds that he is better accustomed to the ānāpāna way (observing the inbreathe and outbreath), meditate in this latter mode. Mahāsī Sayādaw himself refrained form joining issue with his critics on this point, but two learned Sayādaws brough out a book each in defence of Mahāsī Sayādaw's method thus enabling those who are interested in the controversy to weight and judge for themselves. This controversely was not confined to Burma alone, but arose in Ceylon also where some members of the indigenous Sangha, inexperienced and unknowledgeable in practical meditational work publicly assailed Mahāsī Sayādaw's method in newspapers and journalistic articles. Since this criticism was voiced in the English language with its worldwide coverage, silence could no longer be maintained and the late Sayādaw U Ñānuttara of Kabā-aye (World Peace Pagoda campus) forcefully responded to the criticisms, in the pages of the Ceylonese Buddhist periodical "World Buddhism".

Mahāsī Sayādaw's international reputation and standing in the field of Buddhist meditation has attracted numerous visitors and yogīs from abroad, some seeking enlightenment for their religious problems and perplexities and others intent on practising satipaṭṭhāna vipassanā meditation under the Sayādaw's personal guidance and instructions. Among the earliest of such yogīs was former British Rear Admiral E.H Shattock who came on leave from Singapore and practised meditation at the Sāsana Yeikthā in 1952. On his return home to England he published a book entitled "An Experiment in Mindfulness" in which he related his experiences in generally appreciative terms. Another such practitiioner was Mr. Robert Duvo, a French-born American from California. He came and practised meditation at the Centre, first as a lay yogī and later as an ordained bhikkhu He has subsequently published a book in France about his experiences and the satipaṭṭhaāna vipassanā method of meditation. Particular mention should be made of Anāgārika Shri Munindra of Buddha Gayā in India, who became an antevāsika (close) disciple of Mahāsī Sayādaw, spending several years with the Sayādaw learning the Buddhist scriptures and practised meditation satipaṭṭhāna vipassanā (insight) meditation. He now directs an international meditation centre at Buddha Gayā where many people from the West have come and practised meditation. Among these yogīs was a young American, Joseph Goldstein, who has recently written a perceptive book on insight meditation under the name. "The experience of Insight: A Natural Unfolding".

Some of Sayādaw's works have been published abroad, such as "The Satipatthāna Vipassanā Meditation" and "Practical Insight Meditation" by the Unity Press, San Francisco, California, U.S.A., and the "Progress of Insight" by the Buddhist Publication Society, Kandy, SriLanka, Selfless and able assistance was rendered by U Pe Thin (now deceased) and Myanaung U Tin in Sayādaw's dealings with his visitors and yogīs from abroad and in the translation into English of some of Sayādaw's discourses on vipassanā meditation. Both of them were accomplished yogīs.

The Venerable Mahāsī Sayādaw is profoundly reverenced by countless numbers of grateful disciples at home in Burma and abroad. Today the Sayādaw is already in the seventy-fifth year of his life and has no longer the strength and vigour of youth and middle age. But like a true son of the Buddha, he carries on valiantly, spreading the word of the Master throughout the world and helping unnumbered thousands and tens of thousands on to the Path of Enlightenment and Deliverance, May the revered Sayādaw live long and continue to shower the blessings of the Buddha-dhamma on all and sundry for many years to come!

U Nyi Nyi
Mahāsī Disciple and Yogī
Member of the Executive Committee
Buddhasāsanā nuggaha Association
Rangoon

The 18th day of October 1978

Acknowledge

The Most Venerable Sayadaw handed over the duty to write down "Meditation Teachers' Records", as told by yogis who had experiences of different kinds during the time of meditation practice, to Saya Kyan and Saya Kywet.

They were the two meditation master, who had had the completed knowledge in course of Mahasi Meditation tecnique. They acted as meditation master for several years upon a lot of yogis. In times of interview with yogis, they tried to instruct the way of meditation, whenever they need.

On the exhortation of Ven Sayadaw, Saya Kyan and Saya Kywet, having consulted with each other, for the benefit of next Meditation Teachers coming ahead, wrote this Record. That Record having edited and written foreword, was published April, 1980 and in addition, that record was distributed to Meditation Teachers as and when required.

It was said that the Most Venerable Sayadaw, when he was about to often the record to meditation master to be at certain meditation centre he took the

In the post independence of Burma, with founding Buddha Sasana Nuggaha Organization efforts were made for the development of both Pariyatti Dhamma and Patipatti Dhamma. Members of Buddha Sasana Nuggaha Organization went out in search of a very worthy and highly capable meditation master and found Ven. Mahasi Sayadaw of Mahasi Monastery at Seikkun village near an ancient capital city of Shwe bo, Sagaing. Buddha Sasana Nuggaha Organization requested the Ven.Sayadaw to head the Sasana Yeiktha at Yangon for the propagation of Patipatti Sasana,the task of developing Vipassana Meditation centres in the different parts of the country. Ven. Sayadaw conducted the very first Vipassana Meditation retreat in 1949. At that time there were only 25 Yogis attended.

After the land mark Sixth Buddhist Council, Ven. Mahasi Sayadaw's fame as an outstanding and unique meditation master spread out not only in Myanmar but to all over the world. And then there were large influx of enthusiastic yogis including foreigners in practice of Vipassana meditation under the guidance of Most Ven. Mahasi Sayadaw. Such being the case, the medium of international English languge became important. Thus Buddha Sasana Nuggaha Organization had to make plans and carried out the task of translating the Dhammas expounded by Ven Mahasi Sayadaw into English, and if possible into other languages and had to establish a training school as soon as possible to train and teach English language to the students. Fortunately for Buddha Sasana Nuggaha Organization, the Chairman U Pawint Kaung (Siri Sudhamma mani jotadhara) and Daw Khin Nwe Yee (Agga maha siri sudhamma sangi) and family donated their property on KabaAye pagoda in

Mayangon Town ship. Previously that property was donated to a very learned monk, Ven. Pannasara. but after the learned monk demise, the original owner of the monastery, Chairman U Pwint Kaung and wife Daw Khin Nwe Yee family as a noble act, not only donated the property, but also all cost of renovations, providing necessary furnatures and accessary things to transform the monastery into International Training School for foreign Buddhist Missions. Mahasi Training School for foreign Buddhist Missions was established in 1990. To get an enrollment in the School one must have the following qualification..

1. Must have passed Dhamma Cariya Examanition.(Teachership in Buddhist Scripture)
2. Must have reached minimun of 10 Vassa.
3. Must have practised intensive Vipassana Meditation Practice continuously for one Vassa in the Mahasi Sasana Yeikthar Yangon, and attained Vipassa Nana (Progress of insight).
4. Must have passed the training in Meditation Teachership.
5. Must had being assigned as an assistant monk on duty in the Mahasi Meditation Centre.

As the "Meditation Teachers' Record" is prescribed in the school curiculum, the teaching staff of the school translated the book into English and the type written photo copies were used by the teacher and on the graduation of the photo copies this was distributed to the graduate students.

Now, foreign Yogis especially who were ordained as Theravada monks come to Mahasi Sasana Yeiktha with the intent of acchieving the Meditation teachership. As it was a great opportunity for propagation of Vipassana Meditation in Mahasi

Sayadaw's Method, the ruly Mahasi Yeiktha Sangha Nayaka Councial decided to accept such Yogis if they met the qualifications prescribed for the meditation teachership trainee.

Ven. Nayaka Sayadaw Bhaddanta U Jatila (Sasana dhaja siripavara Dhammacariya, Vinaya paliparagu, Aggamaha kamatthana cariya) Vice President of the Mahasi Sangha Nayaka Council exhorted the Buddha Sasana Nuggaha Organization to print this type written photo copy of Meditation teachers' Record book with the reminder that is necessary editing and reviewing with the original Burmese book.

Buddha Sasana Nuggaha Organization request humbly the principal and monks, teachers of the training School for editing reviewing and proof reading as necessary.

Therefore, Buddha Sasana Nuggaha Organization are grateful to School Principal Sayadaw U Mandala (Sasanadhaja Dhammacariya), monk teachers: U Suvana (Sasana takkasila Dhammacariya, B.A-Buddhism, M.A-University of Kelaniya, Sri Lanka), U Pannasara (Sasanadhaja Dhammacariya) and U Veluriya (Sasanadhaja Dhammacariya, B.A (B,Dh) from Training School for their participation ardently and they are recorded by saying " Sadhu, Sadhu, Sadhu".

U Win Htain
(President)
Buddha Sasana Nuggaha Organization
Mahasi Sasana Yeiktha
Yangon, Myanmar

"MEDITATION TEACHERS' RECORDS"

EXHORTATION OF THE MOST VENERABLE SAYADAW

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA

Homage to him, the exalted, the worthy, the fully enlightened one.

It is usual for wealthy industrialists, millionaires, research workers or the administrative executives in the government to keep records about any special events they come across.

These records will be of great value for the future generation in order that they may fully accomplish their purposes without difficulty.

Our true refuge, Lord Buddha had worked hard, in search of Enlightenment. After finding out the true Path to NIBBANA himself Lord Buddha left records of this Ariya work by giving sermons on Sutta, Vinaya and Abhidhamma. Those who have listened to or received these teachings either from Buddha himself or from his pupils had the chance to practise these Dhamma. Out of those billions and billions of beings (worldly or celestial),some were liberated from Samsara and had reached Nibbana through this Path. Therefore this sort of records concerning the Supra-mundane Dhamma is invaluable and beneficial for all beings.

In fact the custom of keeping records of real practical events, either ordinary worldly ones or Supra-mundane ones, is undoubtedly beneficial. Therefore in a deep and profound practice like the Vipassana Meditation such diaries or records of Meditation teachers can act as a directory for the future generation. These records can guide the teachers in interviews with their students or yogis. It will also be useful in judging the yogi's level of Vipassana (insight) knowledge attained. With this intention the Most Venerable Mahasi Sayadaw instructed Saya Kyan and Saya Kywet to compile records of their interviews with their students. Both of them had practised for many years under the Most Venerable Mahasi Sayadaw's guidance and had taught innumerable students. What they had written is a first hand presentation of interviews with yogis. Having had the instruction of Sayadaw Gyi, Saya Kyan and Saya Kywet had given the true accounts of the yogi's presentation of their experiences.

The Most Venerable Mahasi Sayadaw had read and edited the diaries of Saya Kyan and Saya Kywet without leaving out the exact words. Some Grammatical errors or wrong usages in the sentences were corrected, thus the original meaning was clear.

SPECIAL NOTE: The words of yogis in this book were just a colloquial everyday language. This Meditation Teachers' Records was not extracted from any Pali Scriptures nor is a proof to attract those who do not believe in Vipassana Meditation. Therefore there is no need for the doubtful person to consider whether this book is in agreement with the Pali Scriptures or not. (This record is only for people who have a complete trust in this practice.)

This book is meant to help the qualified Vipassana Teachers who had practised according to the Venerable Mahasi Sayadaw's Method and had practised long enough to appreciate the (16) levels of knowledge. Therefore those who had not practised the Vipassana Meditation or those who had not practised long enough to attain the full (16) levels of knowledge should not be allowed to look at this book. For, if they had known the contents of this book, they might form ideas or concepts on them, or they might not understand and begin to have doubts about the practice. Furthermore they might make, condescending remarks which could only cause harm for them. Even if one understands the points made out in this book, one may think about these while meditating. That person's mind would be vulnerable to complex ideas or thoughts. Then the knowledge will not be a pure one but one with pre-existing knowledge gained by reading also it can be a hinderance to improve the level of knowledge.

Therefore those who possess the Teacher's Record Book should not let the students or those people who had not attained knowledge see it. Those who had not attained all the (16) levels of knowledge should avoid the book even if they come across it. If for the worst they had read it and liked it they should not bear the contents of this book in their minds.

But there is an exception, for one who truly and honestly believes in this method, who also wishes to practise systematically until a satisfactory stage is reached; and if there is nobody to guide him, this book can be used as a teacher or guide. But here the student should not think about this book while meditating. Since this book contains the teacher's guidance in relation to the yogis' reports, if used properly, it can take you to NIBBANA.

CAUTION:

The presentations in this book are only individual accounts of their experienes. The yogis' statements and the examples should not be taken as an exemplary way to conduct interviews. The way the teacher helps his student in this book is just to give you an idea of how to correct them. This is not a complete manual or a guide book for the Meditation Teacher. Sometimes special attention is needed for a student upon whom the teacher could spend about an hour. Such records could not be stated here fully. Therefore care should be taken so as not to restrict the teaching according to the contents of this book only. If it is needed to explain more elaborately, use your own initiative with the background knowledge gained from this book.

Sometimes the teacher may find it difficult to judge the yogi's level of knowledge, then compare your own experiences (yogis' statement) and the ones in the book. Make careful comparisons and when you are sure of your student's level of knowledge, keep it to yourself. Sometimes the yogi has really reached a certain level of knowledge but he could not state clearly, in such cases, the teacher should drop hints concerning the level of knowledge the student had gained so that the student can compare himself.

In the Sammasana Nana level, the yogi's experience, his knowledge and his way of thinking is very wide ranging. The student's account of his experience may be similar to the states of mind in higher levels. The outspoken yogi's way of realating his experience is very similar to that of (SANKHA RUPEKKHA NANA) level. The quiet type may have reached higher levels but he would express as if he is still in lower levels.

Sometimes, the yogi may have reached a higher level and had made it known to the teacher, later that yogi may not reach back to that level, so he goes back to explaining about his past experiences of the lower levels. Therefore sometimes it is difficult to set a rule for judgement on hearing the yogi's statements.

Therefore, keep the judgement on yogi's level of knowledge to yourself. If and when it is needed for the teacher to tell someone about the student's achievement, speak out your opinion only if you are absolutely certain. Otherwise, do not declare your opinion but just relate the yogi's expressions.

If you are not clear yourself when deciding on whether the yogi's level is higher or lower, you should decide to yourself that it is lower.

The teacher is responsible for his student's mistakes or right achievement. Therefore, in every aspect weigh out your judgement of pupils carefully and using this book as a helping hand, guide your students in such a way that you could surely lead them to the True Path of Nibbana.

Bhadanta Sobhana Thera
(The author Sayadaw **"methods of vipassana meditation")**
Sasana era 2490
3rd Waxing of Waso 1308. M.E

Meditation Teachers' Records

Preliminares

"NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA"

BUDDHA THE INCOMPARABLE ONE WHO TAMED THOSE WHO WERE IN NEED OF TEACHING.

Our true refuge Buddha the Enlightened one who possessed the Sila (Virtue, morality), Samadi (Concentration) and Panna (Wisdom) tamed the celestial and wordly beings. His instruction and guidance are the most skillful and the holiest of all. Therefore, he is recollected as a Buddha The Incomparable One Who Tamed Those Who Were In Need of Teachings.

Those who followed his teachings, worldly or celestial, could be fully liberated in one sittings. Because of this skill to give guidance until fully liberated. He is recollected as a Buddha The Incomparable One Who Tamed Those Who Were In Need of Teachings.

He could teach and guide the celestial and worldly beings to give benefit to their present and future well-beings and the benefit of Nibbana. Therefore, He is the only True and Holy Teacher the celestial and human beings could take refuge in.

Let us pay homage to the Buddha Who had the honour of BUDDHA. The Incomparable One Who Tamed Those Who Were In Need Of Teaching; BUDDHA Who should be honoured and respected as the ENLIGHTENED ONE; The DHAMMA which was taught by the Buddha as MAGGA, PHALA, NIBBANA; the ARIYA SANGHA who are the true sons of BUDDHA.

With the intention of helping the Meditation teachers in their vipassana work, this book is written in such a way that the Meditation teachers would be able to guide their students easily. Under the instruction and guidance of Mahasi Sayadaw, meditation teachers named Saya Kyan and Saya Kywet had compiled this book called MEDITATION TEACHERS' RECORDS.

Three Types of Yogis

First Type: Out of the yogis we have interviewed there were three types. Some yogis could tell their experiences in comtemplation very clearly, explaining step by step about what they themselves saw. With such yogis we did not need to emphasize the question nor give leading questions. We only had to listen to what they say, giving instructions when necessary, correcting wrong concepts or wrong way of noting. Sometimes when the yogis are slackening in their practice, lectures or discourses should be given accordingly at an appropriate time. This book gives records of such yogis.

Second Type:

Some yogis could not tell clearly how they noted and what they saw step by step. This may be so because of their shyness. In such cases leading questions should be asked when necessary. When such questions are made, the yogi sometimes admitted that he could remember or otherwise. The yogi honestly admitted about his experiences.

To test whether the yogi was speaking the true experience or not we asked about the sort of experiences which could not be met as yet; and also which do not relate to the condition of the yogi's experience or sometimes said the wrong thing as if it was right. Sometimes we asked questions that could give two types of answers. From time to time the teacher could ask the honest and frank yogi about things which could have been missed out in the yogi's description of his experiences.

Third Type:

There are some types of yogis who cannot explain well but when the teacher asked some leading questions, they give a reply which they had learnt from some other people.

Leading questions or hints should not be said to such yogis. Instead the teacher should just listen to his account. If there were points that you would like to know from him, ask questions which could give two types of answers, or ask, for example. "When you were noting on the arising process, what did you know, how did you know?" Ask in such a way that the yogi could not guess what you wish to know. Then only, you can know the yogi's true level of concentration and knowledge. This gives you a general idea of interviewing the three types of yogis at each level of knowledge.

NAMA-RUPA PARICCHEDA NANA

(The knowledge that distinguishes between mind and matter)

For a beginner who had done one or two days work:-

Question: How were you contemplating? How did you feel when noting?

A yogi with little effort would answer thus:-

Answer: As instructed I was noting on the rising and falling of the abdomen, it was quite easy to note, no problem.

Comment: The answer was quite flippant.

Q: What else could you note?

A: There was nothing else to note, so I did not note on other things. Some would say: When bending I noted bending, when stretching I noted stretching, I could note all events easily.

Comment: The yogi replied quite lightly.

Q: Could you note your mind wandering?

A: My mind did not wander anywhere, it was very still.

Q: Very well then could you tell step by step how you noted when you were standing still, lying down, getting up, bending, stretching and so on.

Comment: The yogi could not answer specifically. Such a yogi might not have understood the procedure of meditation or his faith, (Saddha), desire (Chandha), and effort (Viriya) were not strong enough, in other words he is not working hard enough.

CORRECTION:

Tell the student that in every noting, serious and energetic effort should be made. Tell him to put in more energy in noting. the yogi who was seriously contemplating would answer the above questions thus:-

A: While noting the rising and falling process, it was difficult to note at first, I was quite tired with perspiration, now I am getting better and I am beginning to do well in my notings.

Q: When noting on the rising and falling, could you say that the occurrence of each rising and falling coincided with your mental noting.

A: Now they are fitting better.

A: Sometimes the rising, falling and my noting coincided well but sometimes they did not. I made a mental note of rising before the abdomen had really risen. I made a note of falling before it had really fallen. Or sometimes I noted only after it had risen or fallen. Sometimes I noted rising when it was falling and vice versa. That was why I said sometimes my noting was accurate and sometimes it was not.

INSTRUCTION:

Be careful to aim accurately so that the noting and the happening will coincide. Very soon you will get to that coinciding stage. Everybody has to undergo that difficult stage in the beginning. Some would answer thus:- Whenever I noted I always found the noting hits straight to the object (target).

Q: Then, while you were noting on the rising and falling process did your mind wander elsewhere?

A: While contemplating, my mind did not wander anywhere, it was always still.

Comment:

At this stage the yogi said this only because he could not notice the wandering, running mind.

Warning and instruction:

Note energetically so that you know very distinctly and precisely about the rising and falling process.

A: While noting on rising and falling my mind was elsewhere. Only after a while I noticed that my mind was elsewhere. Even if I knew, I could note only sometimes, other times I could not note the wandering mind. Sometimes the wandering mind stopped after noting. Sometimes it did not stop wandering.

Instruciton:

While you were noting with energetic effort on the rising and falling process, your mind could not wander. Even if it wandered you could note quickly. On the other hand if you were enjoying your thoughts they would not disappear. But if you did not like them and noted carefully, the wandering thoughts would disappear. In future when such thoughts occur do not have a liking for them, instead have a complete faith in noting and remember that if you note they will disappear. Some would say thus:- While I could note the rising and falling very clearly, the mind did not wander. When the mind was wandering, the rising and falling was not evident. Only because I could not note well on the rising and falling, the mind went elsewhere. (Clear knowledge)

Q: When you have noted the wandering mind and went back to rising and falling could you say you could contemplate easily and accurately?

A: Sometimes the aim was accurate, sometimes it was not, sometimes I could not find the rising process. I had to wait for a moment, then I could see the "rising" began and I went on noting as usual.

Instruction:

Do not wait for rising, if you found falling first note as "falling", if you had waited, just note "waited" and note whatever you notice first.

Some would say:

My mind was running off to different places.

Instruction:

Note that mind which ran off repeatedly until it disappeared. As soon as each individual thought had disappeared go back to the rising and falling. Note with special attention.

Some would say:

I Kept on noting one thought after another, so I could not note well on the rising and falling.

Instruction:

Note once or twice on each thought, then go back to note the rising and falling. Try to do that everytime you notice any thought coming up. Do not be curious to find if any other thought would come up.

If you saw any visions of Buddha, Temple, houses, human beings note as "seeing" or "meeting" two or three times. If these visions did not disappear after noting two or three times, note very ardently and repeatedly as "seeing" "seeing" until they disappear. When those visions had disappeared go back to the rising and falling, and if you found the rising first note as "rising"; if you found the falling first note as "falling". If nothing appeared do not wait for anything; if you had waited note as "waiting". Then go on noting continuously on whatever come up with great effort.

Q: Did you note on the nature of bodily sensations, e.g., irritation, pain, ache, heat, cold, etc.

A: There were no irritation, pain, ache, heat or cold.

(This was because the yogi's mindfulness, concentration and knowledge were not mature enough to be conscious about these feelings.)

A. Sometimes there was slight irritation, pain, ache, heat and cold, but I could rarely note them. Sometimes I could not note them at all.

Q. When there were irritation and you wanted to scratch, did you note them as "want to scratch", "wish to ease the irritation"?

If so when you raised your hand to scratch, did you note as "raising", "bending", "stretching", "moving" and so on.

A. I noted as "wanting to scratch, wishing to ease". Then I noted the moving of the hand as "raising", "bending" about two or three times in each action.

A. I could not remember the desire to bend or stretch, I just noted while scratching, bending or stretching, sometimes I did not know the bending or stretching movements. I knew about it only after they occurred. Only after scratcing and the itchy feeling was gone that I became aware of it. Sometimes it took sometime before I was aware.

Instruction:

Try to be able to note the intentions. You must be able to know the original desire to bend, stretch, scratch, etc;

A. I could not note the bending, stretching or the other body actions as yet. I was just trying to note effciently in the rising and falling.

Instruction:

You should not think that you would note the actions of the body only after you have done well with the rising and falling. Whatever is happening at the moment will not exist later. And later you might reflect on the thought that you missed noting. Then the dormant forms of defilment could come up. While noting on the rising and falling if any bodily action, sensation or thoughts became dominant, do not miss out on anything, be continuous in noting. Then noly the yogi's knowledge would improve. The older people have tendency to miss a lot in notings. Pay attention to them; the teacher should take special care to improve such students.

A: I could note the pain, ache etc. , only sometimes. At times I just knew that they were there but I did not note them. Sometimes I had pain, ache, heat but only after quite a while that I remembered to note.

Q. When you remembered to note, did you note the desire or intention to bend, stretch etc? (Ask the same question as in itchy, the desire to scratch etc.,)

COMMENT:

For the yogi who could not note well, tell him that changing the body posture, bending, stretching or any other actions were made because of some sorts of pain. Therefore the yogi should bear the pain patiently and note. There is a saying that "patience will get you to Nibbana" which is most appropriate here. Try not to move or change position everytime you feel restless. If the yogi could tolerate the pain and could note ardently without changing posture, yogi would be able to note the desire to change posture and the actual movements in changing the posture.

Q: Could you note when turning to either side when you were lying down?

A: I did not know how to note this, so I did not note on it.

Instruction:

Tell yogi to note ardently in these actions.

A: I noted as "intending to lean" or "intending to shift", change etc., sometimes I could not note the intention. Only after I actually moved that I remembered to note.

Comment:

The yogi did not tolerate the painful feeling and had failed to note firmly. That was why yogi did not know as much as he should know.

Instruction:

Before one bends, stretches, moves, changes position, sensation occurs first. First of all be tolerant of the Dukkha Vedana and note for example, as "itchy" for a little while. If you wanted to scratch or wanted to change posture, firstly you should note the desire to scratch. Do not scratch or move as yet but go on noting the pain or itch. Only when the pain or itch became unbearable, you should note the intention to scratch first, then note the lifting of the hand, bending, stretching, scratching so on; noting ardently and accurately all the time. The teacher should ask the yogis whether they were mindfully noting when walking, standing, sitting, sleeping, getting up, changing clothes, eating, looking, seeing, listening, hearing, etc. If yogi's way of noting was not correct, instruct yogi to note systematically step by step.

A: My head felt stiff and frozen, itchy in the face, my hand felt painful, my back ached, my thighs ached, my head was bending.

Comment:

The yogi was describing the feeling and naming the place where the pain occured.

Instruction:

Do not label the name of place from which the feeling originated. Just note the feeling, labelling as painful, itchy, aching, bending, stretching etc. Very often the yogi would note the wandering mind as "going to the house", "reaching at the place", "seeing the temple", "seeing the Buddha", "talking to someone" etc. Do not label the object. Just note with the name of verb e.g: "going" "going" "reaching" "reaching".

Instruction:

Do not label the object just note the feeling. Some people would deliberately bend and stretch just to note the slow motion of the hand, noting as bending, stretching etc.

The yogi should not make deliberate actions to have something to note. If you noted in this way you would be expecting to find something to note. This would create greed in you. Sometimes the mind could over-react and extreme bending could happen by itself. Besides there is nothing to be gained from this sort of contemplation.

Only when the wish to bend or stretch came up naturally, one should note the intention to bend first and then note the actual bending process. This sort of noting is natural and can help you to attain the mature and concentrated knowledge.

Some yogis deliberately look at something and noted as "seeing" "seeing" for quite a long time. The yogi would also find some sorts of sound or noise and would listen for sometime, noting as "hearing" "hearing".

Instruction:

You should forbid such method of noting. Tell the yogi to note what is happening inside his or her own body such as rising and falling. If yogi heard or felt something while noting on rising and falling he should note once or twice as "hearing" and then go back to the rising and falling. The yogi must be able to note more of the occurrences inside his body.

A: I could see things arising and passing away and I could see "Anicca, (impermanence), Dukkha (suffering), and Anatta (selflessness).

Q: How could you see it?

A: The rising of the abdomen was the arising phenomena and the falling of the abdomen was the passing away phenomena. The rising and falling processes were changing all the time, thus it was impermanent. The noting effort was itself a kind of suffering. When the body form disappeared, I reflected on it as Anatta.

Instruction:

Try to make yogi understand that all these were just thoughts and imaginations.

The rising, falling and the noting itself were all arising and passing away processes. All these were impermanent, miserable and selfless entities. Do not think about all these, it would not bring you any benefits. Just go on noting as usual. There would come a time when you could know all about these very clearly just by noting. If you had been thinking do not miss that thought. If you had been thinking that you could note that thought without missing it, note as "noted" "noted". If you noticed that you had been thinking simply note as "thinking" "thinking". If you recollected as "passing away" note as "passing away" or simply note as "recollecting", "recollecting". If you recollected as "impermanence" note as "impermanence" "impermanence" or simply note as "recollecting". If you thought you knew automatically then note as "knowing" "knowing". Then force yourself to go back to the usual noting on rising and falling continuously.

Those who did not know how to note should be guided carefully. Everyday ask what objects he noted and how he noted; give instruction where and when necessary.

Encouragement should be given to the yogis so that their faith, desire and the effort in meditation could be improved quickly. From this stage up to the stage where Uppakilesa (Hinderances of meditation) occur, if the teacher could give daily talks on Dhamma that would improve the faith, desire and effort, the yogi's knowledge and concentration would progress more quickly. Give Dhamma talks with full faith and compassion.

When the yogi is experiencing the Uppakilesas very vividly, there is no need to give talks that would inject more faith. On the contrary, you should give the kind of talks that would calm down the over-enthusiasm in the yogi's statement. Warn them to note with strong effort everytime something happened in their minds or bodies, never missing out on each event.

After quite a number of days, the yogi who had gained quite a strength in mindfulness, concentration and knowledge would say:

A: Sometimes it was very good to contemplate, my mind did not go anywhere. Everytime I contemplated I could always note on rising, falling, sitting, touching very stably and very well. Sometimes while noting on the rising and falling, I was just saying (actually mentaly noting) it but my mind was elsewhere. I could not say exactly where it went, but I just knew it had wandered.

Q: "When you found you were not able to note well, was it like that from the beginning of meditation or was it a change from being good at noting to being bad.

A: At first it was good contemplation all the time, the mind always stayed with the rising, falling, sitting, touching, etc. The mindfulness was stable. But suddenly I did not know where the mind went; it did not stick to the object of noting. I tried very hard to be able to note well. But the longer I tried the worse it became and I got very disappointed.

ENCOURAGEMENT:

When you could note well, there would be a feeling of joy, satisfaction and the will to work harder in contemplation. If you could not note these feelings the noting would not be good anymore. (Sometimes the yogi would be sluggish in his effort and contemplated in an easy-going manner. Because of this the yogi's noting could not be good. Sometimes yogi would expect to reach the stage where he could note well but that could lead him to worse condition. Give him some encouraging words like mentioned above and warn him that in future in order to prevent feeling glad or liking the goodness in noting, tell him not to miss anything and to remerber to note as soon as those feelings occur.)

If you could note instantly they will disappear. Also when you were able to contemplate well, just go on as usual. Do not slacken or become over-enthusiastic, just note regularly and you will not lose the goodness in noting.

A: At first the contemplation was very good but the next time it was not good from the very beginning. Then I thought, "Why is that I could not note well now, it was alright before. "So I tried very hard to note. But it got worse and I was disappointed.

ENCOURAGEMENT:

The expectation for a good noting was because of greed and it could make you feel worse. Sometimes if you are too eager and trying too hard you would be worse off. Yogi was practising mindfulness in order to dispel greed or anger, therefore yogi should not let greed and anger come in. Then only yogi could improve his practice. The good noting you experienced before had finished and gone, there is no need to expect the same thing to happen again. There is nothing you could expect to happen as you wish, therefore accept the fact that things happen in their own way, let it be, just go on noting what appears.

Instruct the yogi to note clamly and regularly. Also tell the yogi about the NIYYANA AVARANA which are the dangers of SAMADHI and mention the remedies to cure them. Once the yogi felt confident on such an advice and if he practised systematically, within an hour or half an hour, the yogi's power to contemplate precisely on the present mind object would become accurate and stable. The noting process was found to be specially good in such cases.

When the power of contemplation was good like that, some people might see lights in their eyes, or some visions forest or clouds or Buddha or Arahant or houses, temples or people, animals etc. Sometimes visions of dead body or skeleton or bloated corpses. Sometimes the yogi might feel as if his skin was torn out or as if his head, hands, legs or other parts of the body were torn apart. Then yogi would tend to react to these with joy, happiness or with great fear. Some would see the most respectful Image of Buddha and went on worshipping. Because the yogi was experiencing these outstanding visions he felt very respectful and grateful to the practice and to the teacher.

INSTRUCTION:

The yogi should not be glad when these objects appear. If yogi was feeling glad, greed would be formed and the noting process would be disrupted. One should not worship either, as it would interrupt your contemplation. If yogi was affaid of something, anger would come up and the noting would be disrupted. All these visions or mind objects were not special events. When the power of concentration was good, yogi had formed ideas or thoughts without being aware of it; in fact they were not extraordinary occurrences. They were only PANNATTI (named concepts) of objects like those in the dreams. They were not real. These were so subtle that you would not notice that they were your own thoughts. But the mind object you had visualized was quite evident as if you were actually seeing it. So, in such instances note as "seeing" "seeing" until it disappeared.

Everytime you come across such kind of mind objects do not accept them but note ardently as "seeing" until it disappeared. Have confidence in noting in this way so that they would disappear quickly. If you still felt glad, liking it, worshipping or frightened then just note accordingly and disacard the particular feeling with each noting. Afterwards always go back to the usual way of noting.

Sometimes in such cases the Dukkha Vedana or the pain would become evident and some yogi had grumbled about it saying it was unbearable. Some could not note because of the feeling of fear in them.

Encouragement:

These sort of Vedanas had happened before accordingly but they were so subtle that you would not be able to notice it. Now your power of mindfulness, concentration and knowledge is considerably strong, so you were able to feel the "submerged" VEDANAS. Do not be afraid, do not be disappointed. Later if you still find these VEDANAS, note deliberately and ardently until they disappeared. If you contemplate with the powerful energy of knowledge, these VEDANAS will not last long. They are also impermanent Sankhara objects. As your power of meditative knowledge gets stronger, these feelings will disappear.

The yogi who had contemplated as usual after the various objects and different thoughts had disappeared could differentiate clearly between various objects (eg. rising/falling) and noting-knowing mind. Each noting mind gave a very disatinct and clear-cut awareness. The noting became exceptionally good. Then some yogi would say:

A: The objects such as rising, falling, sitting, touching, bending, stretching and noting mind were pairing off at each noting.

A: The noting mind and the object were separate events.

A: The mind and the object seemed like very close to each other.

A: The noting mind and the object were fluttering together.

A: First I thought the noting mind was from the mouth but now I think it is from the abdomen.

A: First I thought the noting mind was from inside the body, but now I think it is from above the body.

COMMENT:

The yogi said this because the bending of the mind on to the object (NAMANA LAKKHANA) was very prominent.

A: The noting mind fell precisely on the object as if a beam of light fell on a particular object or place.

A: Previoulsy I had thought the rising and falling were one object because they occurred from the same abdomen. Now I know that the rising and the falling were two separate things and the noting was yet another event. They did not mix with one another. We could not mix them either.

A: At first I had thought that the rising and falling were from the same place (abdomen) and I thought they were a combined process. But now I see them as separate events and even the mental noting was a different thing.

A: Previously I said the rising and falling processes were clear to me, but then I was not quite sure, now they are really separate, the noting mind is separate by itself. All of them are individual phenomena, and they do not mix with each other and we cannot mix them either.

A: Previously I thought the mind which was noting was the same one throughout. But now I find individuality in each noting.

A: I often found the rising and falling seemed to move further and further away from me.

A: The falling stayed in its place but the rising got larger and larger until it reached the ceiling.

COMMENT:

This was because when the yogi was noting comfortably on the rising and falling, the power of concentration became very strong; yet the knowledge was still weak. Therefore the mind bent back to the object. The yogi did not understand this, he just explained as he thought. The teacher should instruct him to put in extra notings as sitting, touching, lying, touching in his notings.

A: When noting the hearing, I could see that the hearing and the noting mind were different.

A: The sound was different from the noting mind.

A: Hearing was a different thing, the sound was another.

A: Hearing, the sound itself and the noting mind were separate.

A: The sound came into the ear, the hearing was from inside the ear.

A: When noting on bending, the intention to bend was one thing and the actual bending was another. The noting itself was one thing and the act of bending another.

A: The noting on bending was separate from the actual bending.

A: When noting the stretching, the intention to stretch was one thing and actual process was another. The noting as stretching was one thing and the stretching act was another. The intention was a different thing from the actual stretching.

A: While noting on the rising falling, the rising was done by one person and the falling by another.

Comment

The yogi described the noting as being done by a person but that did not mean that he had attachment on any person or being.

A: When noting on the rising and falling, the place of noting was one thing and the action of rising and falling was another.

A: I did not know from where the mind was noting. I did not know from where it was rising and falling but the noting was good.

Comment:

The posture of body was lost. The noting itself and the rising and falling processes were clearly distinguished.

A: When noting as "sitting" "sitting" the mental noting was one thing the actual sitting was another.

A: While sitting, I noted as "sitting". I knew I was sitting but I could not say from where I knew.

Comment:

This was because the yogi knew the physical form of sitting and the mental state of knowing were different events.

A: While eating, chewing, the mental note as "chewing" was one thing and the actual chewing was another.

A: The body was eating because the mind wanted to eat.

Comment:

This sort of remark was made by a person who was not intelligent.

A: When noting as "touching" "touching" each noting fell directly on a particular point of touch as if it really touched it.

A: When I put one hand on top of another and focussed my attention to the point of touch of the upper hand, I could not feel the lower hand. I could only see the touch of upper hand. I did not know about the touch of lower hand.

A: Whenever I shifted my noting on the points of touch each individual point of touch was a separate thing. Wherever and whenever I noted the point of touch was one thing, the noting mind which was noting as "touching" was another.

A: I was noting on the rising/ falling; sitting/ touching; or bending/ stretching. Whenever I noted I could only see the object and the noting mind. There was only those two.

A: Everytime I noted the target and the noting mind were going in pairs.

Comment:

Some yogis gave examples to what they had experienced:-

A: When I noted on rising and falling, it was as if the dart was hitting the bulls-eye target.

A: The noting on rising and falling was as if I was throwing hard stone to hit the soft mud.

Comment:

In the yogi's example the rising and falling were comparable to the soft mud and the hard stone was the noting mind.

A: The noting was like throwing stone or stick at the fruits on the tree. (Here the rising and falling were compared to the fruits and the stone was like the noting mind. The hitting was the knowing awareness.)

A: It was like playing drums which were surrounding me. (Here the drums would be the object/ target and the hand playing on them was like the noting mind.)

A: When I was going to sleep, I noted as "sleeping", I felt as if a log was laid down and I did not know anything. I could not move, the mind which was noting as "sleeping" went on noting.

Comment:

Here the yogi was clear that, the physical form was not able to know and only the mind could know.

A: Whatever I noted the way the noting mind ran into the target/ object was like the pecking of a bird's beak.

A: The way the body did what the mind commanded was like the slave and its master or like the bullock and the cart-driver.

SUMMARY

Only the objects noted and the noting mind were sticking together in pairs. Apart from the object and noting mind, there was nothing else such as a being or a person. If the yogi could realize this clearly and distinctively while he was noting, the yogi would be pleased about his knowledge which could be called as NAMA RUPA PARICCHEDA NANA. (The knowledge that distinguishes between mind and matter.)

The yogi who had fully experienced this NANA would be able to explain clearly in his own words to indicate his knowledge. Ask appropriate questions to test the yogis who could not explain what they knew.

END OF NAMA RUPA PARICCHEDA NANA

PACCAYA PARIGGAHA NANA

(The knowledge that distinguished between Cause and Effect)

The yogis at this level of knowledge would say:

A: While I was noting as rising/faling/sitting. I found that after noting rising or falling there was always something ready to note. I did not have to think deliberately of something to note. Objects or targets to note appeared one by one automatically and I kept on noting them as they came up.

Comment:

Here the existence of object to note was the cause and the noting was the effect.

A: I saw visions of Buddha, Arahant and noted whenever they came up. Before I finished noting something, another came up and I had to note one after another in succession.

Comment:

This was because mind object appeared as a cause and the noting on it was the effect. Later explain the cause and effect relationship of object and noting; explain how the yogi would come to enjoy that knowledge.

A: I was noting the internal VEDANAS such as pain, itch and before I finished noting one, some other VEDANA came up from elsewhere inside my body. I kept on noting whenever anything appeared.

A: I thought to myself I was very unfortunate to have so many bad VEDANAS.

Comment:

The teacher should recognize that the yogi knew that the VEDANA was formed according to KAMMA which included delusion, craving and attachment.

A: When I was noting on rising and falling it was very good to find appearance of object and the noting in harmony. When I noted "rising" "rising", "falling" "falling", the noting hit the target object directly. Whatever I noted, it was very straight and very clear. The good noting I had experienced before was not as good as it is now. Only now the object and the noting were in perfect harmony and well paced too, it was really good.

A: I was thinking to myself how lucky I was to be able to appreciate such Dhamma and meet such good teachers. I was grateful to the people who urged me to come to this retreat and also to the person who taught me about meditation.

Comment:

The yogi gained BHAVANA KUSALA (Contemplation merit) by UPA NISSAYA SADDHAMMA SAVANA relying on worthy men and by listening to the true Dhamma.

WARNING

In your past experiences there were times when you had good contemplation. But you should not expect it to be good all the time like this. Sometimes the pace of noting would become slow. If you found yourself slackening do not despair and give up noting. Just go on contemplating. You must note with energetic effort so that you would overcome the dull state. Do not forget to note that thought or feeling.

A: I could note quite quickly and very well. Then suddenly the rising and falling seemed smaller and smaller. I felt as if my notings were spaced further and further, then I felt my noting was not good anymore.

Comment:

Here find out the reason for this and correct it.

A: The rising and falling disappeared completely and there was nothing to note. I had to find for the rising and falling and noted.

Comment:

If you had no object (cause) there would be no noting (effect) so explain the relationship of cause and effect.

CORRECTION AND ENCOURAGEMENT

When the rising and falling was not clear or when they disappeared completely do not search for them. Just note on sitting touching or lying/touching. When noting on touching change the point of noting target from place to place. For example, after noting as sitting note "touching" on the right leg. Then note again on sitting and note "touching" on the left leg. In this way change position of the "touching" noting to five or six places or even more. The diminishing condition of the rising and falling to the point of subtle state was in accordance with the nature of Dhamma. At the moment the yogi's knowledge was quite young so yogi could not know this. "Do not despair, just go on noting ardently. Very soon, your knowledge will become matured. You will know very clearly and your contemplation will be very good. "Encourage the yogi until he became refreshened and inspired.

A: When I heard something the noises got inside the ear automatically. Only when the sound got inside the ear that I heard it. Only when I actually heard that I noted "hearing" "hearing".

Comment:

That yogi understood that he could hear because there was the Physical form of ear and the sound; only because there was object of hearing that the noting was done.

A: At first I only heard the sound. Since I was noting ardently on rising and falling it seemed as if there was no sound. Because I did not pay any attention to the sound. I could not hear anything.

Comment:

Here the yogi knew that only if there was MANASI KARA rundering the attention of mind (cause) there was hearing (effect). Without MANASI KARA (cause) there would be no hearing (effect).

A: All sorts of objects appeared in front of me automatically and I noted "seeing" "seeing". When they first appeared I forgot to note and I just watched, I did not note. Then I realized that I should note all of them, so I paid attention towards all the objects. Now as soon as they appeared I could note "seeing" "seeing" without missing.

INSTRUCTION

Tell yogis that because of YONISO MANASIKARA wisely paying attention (cause), noting was done (effect).

A: Almost all the time I had to note the various objects like visions of Buddha, Arahant in all sorts of shapes and forms.

A: I was noting Buddha, Arahant shaped objects and alternatively when they disappeared I noted on rising, falling, sitting, touching, changing the targets accordingly.

A: I had to note all sorts of VEDANAS such as irritation, heat, uneasiness, ache, pain, changing from one VEDANA to another very often.

A: I noted on the VEDANAS like the itchiness, heat, uneasiness and alternatively noted on the rising and falling. I had to change my noting target very often.

Warning and Encouragement

While you were experiencing different objects you should note them so that you would not feel glad or feel attached to them. If you had been happy or liked the object, first note "happy" "happy" or "liking" "liking", discarding the feeling as you note. Also warn the yogi not to be afraid or be disappointed when all sorts of objects and vedanas appear. Tell yogi to put more force in his effort of noting.

A: I was noting on rising and falling all the time. I could not see visions of clouds, Buddha, Arahant, or green, blue, yellow, light or multicolours like other yogis. I wonder whether it would happen to me.

Q: How did you find the noting? It was clear, was it not? Did you like the fact that only if there was an object, there could be noting-knowing mind.

A: It was very clear to note, only when the "rising" appeared I could note as rising. Only when the "falling" appeared that I could note as falling. The desire to bend, stretch, the actual stretching and the wandering mind were noted insuccession, but only when they appeared dominant. I quite liked that experience but I could not see any special objects like other people.

COMMENT:

The yogi failed to recognise the good contemplation he had had. His morale was low and he was feeling bored because he could not appeciate the good contemplation.

ENCOURAGEMENT:

The visions of Buddha, Arahant etc., the other yogis saw were to be noted. The rising and falling which you had been noting were also the objects to be noted. Whatever came up were objects that were to be noted. There was nothing special about the objects as they would not bring any special results. Explain that whatever object yogi noted, in each noting the three trainings were included.

FOR EXAMPLE:

Whenever you were noting, either on the extraordinary objects, the rising, falling, bending, stretching, seeing or hearing, you were observing precepts on SILA (virtue). Thus your Sila training was fully accomplished and intact. Everytime you could say the mind fell on the target directly the SAMADI TRAINING of concentration was included completely. The mind which knew the true nature of objects being noted would be recognised as THE PANNA TRAINING, (Wisdom). Everytime you knew the rising-falling process had happened, you gained Panna. Because the rising -falling existed you noted and knew about it-that was Panna.

Because of the desire to bend you actually bent; because of the desire to stretch you actually stretched and had noted those individual actions. You might be pleased with yourself at each noting. With each noting the satisfaction you felt would be called Panna.

As you went on noting you came to know that because there was desire, you noted as "wanting-wanting", because there was object that you liked, you noted "liking-liking" because you were feeling disappointed you noted as "disappointed-disappointed"; because the mind went elsewhere you noted as "wandering-wandering"; Each time you noted your awareness was sharp and you felt satisfied with each noting. This was called Panna. Therefore a yogi who could note precisely on each object would have had the Three trainings of mind (Sila, Samadi, Panna) completely. Each noting would accumulate virtue, concentration and wisdom, what more could you ask? Just go on noting with an energetic effort and accuracy. (Here the teacher should give words of encouragement as much as he could).

A: Previously, when I noted on bending and stretching I noted just "bending" or "stretching" but never really recognized the desire to bend or stretch. Now I could recognize the desire to bend from the moment it appeared. Now, only after I noted the intention to bend that I noted "bending" "bending". Previously I had thought that I could bend whenever I wanted. Now I know that only because the mind wanted to bend that I actually bent.

A: If I was going to bend, the desire to bend was first formed, then only the bending process begun. After I had noted the desire to bend, there appeared yet another desire to bend, so I noted again. After about three or four repeated notings on the desire to bend, it was gone. So I did not have to bend at all.

COMMENT:

Such yogi would describe the same experience in noting the other actions like stretching, sitting, sleeping, getting up, walking, standing, moving, changing posture etc. Yogi would also say that the eating, drinking process was carried out because of the desire to eat or drink.

A: Sometimes I felt a chill running up from my legs to the thighs. I felt gooseflesh flashing in me. I felt vibrations of shock.

A: I felt very pleased with my contemplation, I felt very happy.

A: I was so frightened, I did not go on noting. I just stopped.

INSTRUCTION:

The feeling of chill, thrill, gentle vibration and gooseflesh rippling in the body were psycho-physical phenomena, which were due to the force of PITI (Joy) related to the Vipassana meditation. So just note as you feel eg; chilling, cooling, moving up, gooseflesh, happy, glad, liking, if you do not know what to label note as "knowing-knowing, fear, fear, etc., note ardently until they disappear. When such feelings as goose-flesh appeared, tell yogis not to be afraid, explain to them that they were just forces of joy which were the nature of Dhamma.

A: After having the goose-flesh, I often saw flashes of light, brightness, sparkling rays of light from the corner of eyes, near the chin and on the chest, they seemed to be like fireworks.

A: When I was noting the various objects, whatever object I had to note, I noted because there appeared something to note. The noting mind was formed everytime there was something to note.

A: If there was no mind the body would be useless, as though it was a log or a dead body. The actions of body were made only because there was the desire to move, otherwise there would be no movement.

A: Previously, I did not know about those things and I had thought they were good. Because I had thought they were good, I came into existence repeatedly again and again.

COMMENT:

Here the yogi appreciated the knowledge and because of delusion (Avijja) the effect of mind and matter (Nama Rupa) was formed.

SUMMARY:

Each time yogi noted, he found only the Cause and the Effect. Yogi knew and liked the fact that there were only those two and nothing else. Such a knowledge is called "Paccaya Pariggaha Nana". The knowledge that distinguishes between Cause and Effect.

Furthermore, the yogi came to know that because of the desire to bend (Cause-mental phenomena) the bending (Effect = physical phenomena) was done. Because of the existence of objects like the physical appearance and the sound (Cause); and the doors of body like the eye and the ear (Cause) the yogi experienced the hearing, seeing etc; which were mental phenomena (Effect). Also the yogi knew that because of the distinct appearance of various objects, (Cause), there was mindful notings which were mental phenenomena (Effect). Because of previous Kamma (Cause) the good or bad mental and physical phenomena (Effect) were formed.

A yogi with such knowledge gained from personal experience of noting (according to the degree of Paramita = Perfection he was gifted with) could clearly understand the "Cause and Effect" nature of phenomena. That yogi would appeaciate his own knowledge and would say, "In the past lives one existence of mind and body had Caused the existence of another mind and body (Effect). In the future lives the same thing will happen again; the mental and physical form which exist now will be the Cause of another mental and physical form in another life Effect".

Thus, such yogi would come to know that in the Three Time Periods (past, present, future) there exist only Cause and Effect nature of mind and body, there is no such substantial thing as person or being that you would name as "Self" "Soul" or "Ego".

This sort of appeciation brings the yogi to the highest degree of the PACCAYA PARIGGAHA NANA, the knowledge that distingushes between Cause and Effect.

(END OF PACCAYA PARIGGAHA NANA)

SAMMASANA NANA

(Investigation knowledge)

At this stage the yogi would say when noting various objects like the rising, falling, sitting, touching etc., the noting was swift, in a way it was even better than before.

A: While I was noting as "rising" I was conscious of the rising the moment it began to rise, then gradually rising up and until it stopped rising. It was the same with "falling". I knew from the moment it started to fall, slowly falling down until it stopped falling. So at each noting I was aware of the object from the beginning, middle and the end.

A: While noting on rising I could see about two or three "risings" in sequence. While noting on falling I could see about two or three "fallings" in seaquence.

A: The "risings" came up abruptly and the "fallings" fell abruptly.

A: The risings and fallings appeared and disappeared abruptly in succession.

A: The rising and falling processes seemed liked rythmic beatings.

A: The risings and fallings were forming one after another.

A: The risings and fallings came creeping up and faded off like shadows.

A: The risings came hopping up and the fallings fell step by step.

COMMENT:

This sort of remark was made by an intelligent person

A: When objects like Buddha, Arahant, Human, Clouds, etc., appeared I noted "seeing" "seeing". Then those objects disappeared bit by bit in slow motion.

A: The objects appeared from the left and moved to the right or appeared from the right and moved towards the left.

A: The objects appeared from above and stepped down slowly.

A: The objects appeared from below and moved up gradually.

A: The objects appeared from a far away distance, then moved towards me and popped off.

A: The objects appeared distinctly right in front of me and slowly moved off farther away and disappeared completely.

A: The objects appeared clearly in front of me and faded off gradually.

A: The objects became dim and disappeared.

A: The objects became smaller and smaller and disappeared.

Comment

The above expressions were made in the same sense.

Some yogis become very enthusiastic mentally and physically, when their contemplation was very good. When they noted ardently with energetic effort they found that the objects faded off, smaller and smaller. Then the yogis became dis-satisfied and started guessing, planning, thinking until their minds go astray. At such times the yogis would say: "I was feeling like a vacuum while noting, the noting pace was slackened and I felt very bored."

INSTRUCTION

This was because you were contemplating greedily. In future try not to be too eager in contemplation. When the noting became good just go on regularly. Do not be disappointed when it was not good, just go on noting accurately. The imaginations and the thought that the contemplation was not good should be noted. Also note the mind which was bored. When you note, hit the target with an accurate aim so that each noting removes an object.

Some people while noting on the rising, falling or other bodily sensations found that their minds wandered elsewhere to the objects such as Buddha, temple, places, house, human beings, forest, mountains, fields or their working places. But when suddenly the yogi remembered to note and noted as "reaching" "reaching" those thoughts disappeared. Then the noting mind fell back on objects inside the body like the rising and falling.

After noting about nine or ten times the mind slipped outside again. Then after about four or five notings the yogi remembered to note and noted "reaching" "reaching" three or four times. After that yogi went back to noting the objects inside the body like rising and falling as usual.

Comment:

In this way the yogi noted on rising, falling and alternatively on the wandering mind. The pattern of noting was changed from one to the other quite often.

Then the yogi said:-

A: My mind was going from one place to the other, there were too many things on my mind. I could seldom note on the rising and falling most of the time I had to cope with the wandering mind. But it was not as good as noting on the rising and falling only.

ENCOURAGEMENT

The mind that thought it was not good to note and the mind that was bored should be noted again and again until they disappeared. The mind that wandered was also an object of Dhamma which must be noted with the practice of Vipassana.

The ability to note them should be appreciated as a good Vipassana achievement. If you had not realised that the mind had wandered you would be led astray to endless wandering and it would be worse. Therefore to lessen the "wanderings" you should put more effort in noting the rising, falling, sitting, touching until the objects appear more clearly and distinctly than ever before. If you could do that, very soon your contemplation would be good. Sometimes the yogi could see clearly on the bodily sensations like heat, cold, pain, ache and itch.

A: Sometimes there was a bubble of air coming up.

A: Sometimes an acute pain shot up inside the abdomen and it was like being pricked by a fork or a spike or by a spear-head. It was extremely painful. Sometimes the yogi said he was trembling and swaying. Some said they felt very heavy and very congested. It was a very tense feeling. The yogis who felt like this would tell about their experiences quite despairingly.

INSTRUCTION AND ENCOURAGEMENT

These sort of pains or VEDANAS are not really serious. They had appeared before according to conditions and they are ordinary ones. Before you started contemplating, you had no Samadi (Concentration) so you were not aware of them. Since your concentration was good, you could clearly see the inner bodily sensations which were always making you suffer. They were not easily detected before, only now they became clear to you. When you said you noted as "heavy" "heavy" you were able to know the true nature of the heavy body. You were practising this meditation in order to know the true nature of these kinds of suffering. If you did not know this, you would think everything was nice and good. These VEDANAS stayed on long because your power of Nana (knowledge) was not as strong as your power of concentration. Whenever you became aware of these VEDANAS, note forcefully and ardently so that your power of knowledge would become stronger and stronger until it could wash away those VEDANAS. Later with more practice, these would disappear completely.

Therefore, please try harder to put more effort in your noting. If you were scared of those pains and stopped noting altogether, you would have to face these VEDANAS again and again. Just force yourself deliberately to note the pain. You could overcome them. These are not serious enough to make you die. So do not be afraid. Just have a full confidence that they would disappear if you could note well them. Very soon you would be able to overcome them.

A: The VEDANAS would come up from different places all over the body. I could not cope with all of them. They would not disappear when I noted.

INSTRUCTION

You should not note in such a way. Instead of trying to note at random on a wide range of VEDANAS, focus on the most distinguishing pain which was unbearable. While noting as "pain" "pain" be very arduous and note with strong will-power until the pain disappeared, very soon it will go away.

NOTE

Here the pain due to a certain disease and the pain occuring while meditating are different. The pain from a disease is evident before meditation and also evident when the noting is not good. Even if one noted the VEDANAS it would not disappear because the power of knowledge was still young. The pain could grow worse. On the other hand if the yogi stopped noting, the pain was still persistent.

So try to note the VEDANAS (due to disease or defect) if you could. If the pain was really unbearable and yogi found it impossible to note, then do not pay attention to the pain. Ignore it altogether. Instead pay more attention to the other objects like the rising and falling. If you could note like that you would forget about the pain and you would feel very relieved.

For the yogi whose concentration was strong, while he was ignoring the pain, the pain due to disease would be gone completely.

Even if that yogi stopped noting, the pain would not come back suddenly. There would be a pain-free period for quite sometime. Only after a while the pain could come back.

Another type of VEDANA is the one which becomes dominant when the concentration is deep. It does not appear when one is not noting or before the noting is good. Even when the yogi tries to look for it, the VEDANA would not appear. One would not know these sorts of VEDANA exist in his body. But when the concentration is strong and the noting is good, the VEDANA comes up. If the yogi would not note that VEDANA and go on noting other objects, the VEDANA would increase.

If you are afraid of something or if for any other reasons you stopped noting, the VEDANA would disappear completely. Once your noting becomes good again, the VEDANA would appear as before. If the yogi was able to note accurately on the increasing VEDANA, it would gradually decrease. And eventually it would disappear completely. If the VEDANA disappeared like that while noting on it you would not be bothered by it again forever. This is the sign of VEDANA due to the nature of Dhamma.

A: Even while I was resting and not noting, there was still a slight VEDANA.

Comment

Here the yogi said he was not noting but actually he was spontaneously aware of the VEDANA without deliberately noting. That was why the yogi knew the VEDANA was still there. If the teacher wanted to test the yogi, try to talk on subjects which are not connected with Dhamma, just let him listen, or let him do some work. Then the yogi's VEDANA would vanish completely. Once the teacher had tested like this, the teacher could confidently decide it was a VEDANA due to the nature of Dhamma. Then tell yogi to note ardently until he could overcome the VEDANA.

The yogi who seriously followed the teacher's instructions would say thus:–

A: When I felt itchy, it was not just a bit, it was all over my body. It was as if the whole body became swollen with unbearable itchiness. It was so itchy that my hands and body felt jerky. My face, my body and my arms were so itchy with lumps of swollen skin. I thought I might just be imagining it, so I even showed it to other people. They also said they could see the lumps of swollen skin. But I remembered my teacher's instruction to note the itchy feeling so that it would go away. I had full faith in my teacher's instruction so I noted without fear. I had to note for a long time, then suddenly something snapped and the swollen lumps were gone. All of the swollen points disappeared simultaneously.

A: My hands, legs and head jerked automatically. I was noting as jerky, jerky, and after a while my head swayed. I noted on it continuously until I felt dizzy and the jerks disappeared.

WARNING

Yogi's head swayed a bit because of the force of PITI (Joy). But the yogi could not control (note) the mind which bent on the swaying action and got carried away with the swaying. Yogi must note ardently on the swaying until it stopped. In future if it happened again yogi must note until he could overcome the swaying. Yogi should not ponder upon the thought that it might sway again in future.

If yogi had pondered, note as "pondering". If yogi had imagined how it would happen in future, note as "imagining". Note precisely and firmly on these mind objects.

A: My hands and legs were swaying violently as if they would fall off. It was frightful. But I remembered what my teacher said:– that everything could disappear only if they are noted. So instead of getting frightened I noted continuously and after a long time it stopped swaying.

Some said the swaying stopped after one or two hours.

Some said it went on for almost all night long and it stopped.

Some said it stopped after about one or two hours.

Some said it stayed whole night and disappeared.

A: I could note on slight VEDANA until they were gone. But I could not note the strong VEDANA, so I gave up and stayed without noting.

INSTRUCTION

In future if you felt like this, do not rest, the more often you rested the more often you would encounter these VEDANA. Be determined to note forcefully until they disappear completely.

Actually the VEDANA are also impermanent Dhamma of SANKHARA. (All conditioned things which are subject to change). The Vipassna noting-knowing bears the BODHIPAKKHIYA DHAMMA (Recollection of the 37- Factors of Enlightenment).

Our Lord Buddha was able to overcome deadly VEDANA by Vipassana so the yogi should be able to fight off the meditative VEDANA very well by Vipassana. When the knowledge became fully strengthened all these VEDANAS would disappear completely. Do not give up, just go on noting confidently.

The yogi who followed these instructions seriously would say:-

A: I strictly followed my teacher's instructions seriously and noted attentively. The VEDANAS appeared but when I noted on them for a long time the VEDANAS decreased gradually and slowly until finally they disappeared completely.

A: VEDANAS such as pain, ache jerked up once or twice but there were only few. Sometimes I did not have to note. I just knew it was there and it disappeared. Sometimes I noted but not for long, after noting two or three times or sometimes four or five times, they always disappeared.

A: Sometimes I did not know why but a vibration rippled up from my foot to the legs and shot out through my head. Sometimes the vibrations started from my head and it streamed down towards my leg. When it happened I was frightened and gazed without remembering to note. Only afterwards I remembered to note and those feelings were gone. Sometimes before long the vibrations came back again with more intensity. Sometimes I had to note for quite a long time until they disappeared. But sometimes I only had to note a few times and it was gone.

INSTRUCTION

The vibrations are the reactions of psychophysical phenomena due to the force of PITI (Joy). The yogi should not be afraid of this feeling of joy, nor should enjoy it, nor be glad about it. The yogi should note as instructed.

A few yogis would say:-

I could not find any specific VEDANA such as pain. I could not feel any vibrations. I just noted step by step as usual. After quite a long time nothing special was experienced so I got bored and lazy.

INSTRUCTION

The yogi was thinking that the contemplation was considered to be good only if he could experience extraordinary things. He did not realize his noting was good. So he was in despair. Therefore ask the yogi whether they could notice the beginning and the end of each and of all the objects every time they noted. Encourage them until they become enthusiastic.

ENCOURAGEMENT

The noting on the painful vedana was Vipassana. Knowing about the vibrations was also VIpassana. Noting and knowing about the rising and falling was also Vipassana. By noting the yogi knew that the pain and the vibrations come up, ended abruptly and disappeared, thus they were all impermanent. (ANICCA NUPASSANA NANA).

While noting on the rising and falling, the yogi knew that they appeared, disappeared and ended. The knowledge which knew about the impermanent nature of rising and falling would be called Anicca Nupassana Nana. Whatever object yogi noted the most important thing is to be able to note the objects from the beginning to the end, and to know each individual object distinctly. So long as the yogis discovered about the same facts their knowledge would be the same. There is no difference. All are Dhamma leading to MEGGA PHALA NIBBANA.

COMMENT

If yogi was able to note while the objects were appearing, he would know that they disappeared once they were noted. So yogi came to know that all the objects were not good and worthy, the yogi who realised this fact knew the real sign of DUKKHA (Suffering) and his knowledge would be called as DUKKHA NUPASSANA NANA.

When the yogi realised that all the objects appeared and disappeared independently, that nothing happened as yogi wished; that they were all uncontrollable phenomena the yogi's knowledge would be the real sign of ANATTA NUPASSANA NANA.

Once the yogi had fully accomplished these three NANAS, he could reach NABBANA. The yogis who noted on the outstanding VEDANA or the other feelings like vibrations had reached MAGGA, PHALA and NIBBANA and were liberated from the conditioned suffering.

Thus the yogi should not contemplate expecting to find special experiences. Those extraordinary objects or visions are not common for everybody, therefore yogi might not experience it, very often yogi would not see it. The unbearable pains made noting even more difficult. So you should not expect anything. Just make a resolution to note whatever appeared so that after each noting you know about it very clearly. Note ardently and accurately on the rising and falling and the other bodily sensations which are dominant.

A: When I was bending I knew the beginning, the moment while bending and the end of bending. I could say that the bending process happened slowly inch by inch. But I could not say that the whole process was a series of "bendings". It was the same with stretching.

COMMENT

This type of report usually comes from a yogi with little knowledge.

A: Each time I bent, I noted "bending" "bending" then I found the bending process was a chain of four or five bends. It was the same with stretching.

A: I noted five or six times as "bending", after each noting there was an abrupt end and bended about five or six times. It was the same with stretching.

COMMENT

This sort of remark was made by a yogi with an intelligent or matured knowledge.

Some yogi could describe their experiences of how distinctly they could note on the rising and falling, but they could not note accurately on the bending and stretching, thus they would say:-

A: Most of the time I still could not note carefully on the bending and stretching. Even if I could note on these acts I just knew it was one bending each time I bent I could not differentiate each bending into parts.

INSTRUCTIONS

Pay special attention not to miss all the actions of the body and note ardently on them. If you noted ardently, you would know very clearly and distinctly like you did in noting the rising and falling. If you had not noted ardently and noted flippantly the progress of your knowledge would be slow.

ON WALKING MEDITATION:

A: While noting lifting, pushing, placing:- I found that the lifting process was one thing, pushing another thing and placing yet another separate thing. One part did not combine with another part. They just fell off bit by bit and ended one by one.

A: The lifting was one thing, the mind which knew about lifting was another. Pushing was one thing and the mind that knew the leg had pushed was another. The placing was one thing and the mind that knew about placing was another. Every time I noted I could discriminate between the objects.

A: I noted "lifting" when my heel was lifting. When I raised the foot from the floor, I noted "raising". When I was pushing the leg I noted "pushing". When I was putting the foot down, before my leg actually touched the floor, I noted as "placing" "Placing". When the foot touched the floor, I noted "touching" "touching". When I pressed the foot on the floor I noted "pressing" "pressing".

NOTE:

Those who could note in this way (6 parts noting) could discriminate between lifting, raising, pushing, placing (putting), touching, pressing. Yogi knew them clearly as separate, individual events.

Although this kind of 6 parts noting is not shown in the (ATTHAKATHA) commentary, the main purpose of yogi is to know clearly about the object = (the individuality of each action of the foot); and to know that each of them were segmented and finally disappeared; thus the yogi knew about their impermanence.

So it is not wrong to note in such a way. It is in agreement with the 6-part noting shown in the commentary. The yogi who could note in such a way has reached the matured stage of SAMMASANA NANA.

A: Whenever I noted lifting, pushing, placing. I could not say I know each part clearly. Sometimes I could notice all the parts very clearly.

WARNING:

If you were able to note accurately, you could discriminate parts of your notings very clearly. So warn the yogi to note ardently.

As the yogi was noting on the various objects appearing, sometimes the yogi noticed that each time he noted, he saw the objects appeared and disappeared, thus he knew clearly that they were impermanent. Sometimes the yogi noticed clearly that the way the objects appeared and disappeared was an awful Suffering. Sometimes the yogi noticed that nothing happened as he wished; that things happened and dissolved as they wished -thus uncontrollable and selfless; there is no being but just the nature of phenomena.

A: Every time I noted I noticed the knowledge on the impermanence, suffering and uncontrollable self-less nature following closely.

TEST AND INSTRUCTION:

When you knew/liked the fact that everything was impermanent, did it occur to you spontaneously while noting? Did you bend your mind on that fact and imagine it deliberately? If the yogi said it occurred to him naturally, the teacher should decide, that the yogi's knowledge was PACCAKKHA NANA (evident knowledge). If yogi had deliberately thought about it or imagined it the teacher should forbid him. If yogi had recollected on the impermanence he should note that too.

A: In the past similar conditions as the Anicca = impermanence, Dukkha = Suffering and Anatta = uncontrollable, unsubstantial self-less, soul-lessness had existed. It was just that I did not realize like I do now.

Likewise in future, things are going to be impermanent, prone to suffering and non-self-controllable. (Thus the yogi was pleased with his knowledge while he was noting.)

TEST AND GUIDANCE:

Find out from yogi whether he has noticed this (reflecting on Anicca, Dukkha and Anatta in the past, present and future) after discovering about them (Anicca, Dukkha, Anatta) spontaneously while he was noting. If it was so his knowledge would be ANUMANA NANA (Imaginative knowledge) which was the continuation of the present insight knowledge gained at the moment of noting. If the yogi had been pleased with his knowledge tell him to note that too. If yogi had been thinking, reflecting deliberately without noting at all, tell him that he should never do it. If he had imagined or recollected deliberately without noting that imagination or recollection.

SUMMARY:

While noting on the objects of NAMA-RUPA which were clearly evident at the present moment, the yogi came to know that:-the objects were just arising and passing away-thus impermanent; the objects were not reliable but just sufferings; that there is no being but just phenomena of nature.

The yogi saw things as they really were and appreciated his knowledge thus:-

All entities of NAMA-RUPA had the nature of ANICCA (Impermanence);

All were arising and immediately passing away, they were not worthy enough to cling to, therefore they bear the nature of DUKKHA (suffering);

All were uncontrollable, happening against one's wish, so in these phanomena of NAMA-RUPA there is no such thing as a being self, soul or ego (ANATTA).

The yogi who could appreciate or decide himself on the above mentioned knowledge had achieved the SAMMASANA NANA (the knowledge that investigates, observes, explores, grasps or determines).

"END OF SAMMASANA NANA"

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"UDAYABBAYA NANA"

("The knowledge that was aware of the arising and passing away of phenomena")

The yogi who attained this level of knowledge usually described their feelings with much joy and excitement.

A: I was able to note all the objects that appeared. My noting was very light and swift. It was going quite fast and it was very nice to note.

WARNING:

Q: Can you describe what it was like to be nice.

A: I could note as usual on rising, falling, sitting, touching, accurately and rarely missed. I could also note the outstanding objects which appeared in between the noting on rising, falling, sitting, touching. There was continuity in my notings. My noting and the mindfulness was so good I could not possibly describe it. The noting was very light and swift and very enjoyable. I did not forget to note and there was nothing that I could not note.

A: Some objects appeared faint, they seemed like the carriages of a train moving rapidly. They were like shadows moving along the sides. Besides there were "flickering" "fluttering" sensations all over the body I would experience those sensations quite often and I had to note quite a long time on them. Sometimes there were some kinds of pain which emerged with jerks. The moment the pain appeared with a jerk I could note instantly. It was a well aimed, straight hit on the target.

Sometimes when I missed noting, I could even note as "missing". I could note fast and my noting was very good. Now there is nothing that I could not note. I think I could note on everything. I think I could note even on the rain drops. When I moved my hands and legs or made any other bodily actions I could note them all. If I moved a bit I was mindful. If I wanted to change posture I could note the mind which wanted to change, the moment it was formed. I could also note on the intending mind. Where ever my mind went I could follow it, noting accurately. I could even note on the intention to go. Whatever happened, the noting mind automatically fell straight on to the object of happening. The object appeared very clearly on the mind.

COMMENT:

The yogi would explain his good experience in noting like that. The yogi's explanation was in fact UPATTHANA UPAKKILESA i.e., impurity of mind due to attachment on the fixed mindfulness.

A: Previously, when I felt good in my contemplation it was nothing like this. Now it is really good. I even thought if I had to note until these good notings disappear I will not bother to note them. (Yogi said this because he has got a clinging or Craving).

SOME YOGI WOULD TELL OTHERS:-

I do not think there is anyone who could note as well as me. I do not even think the teachers themselves had this sort of enjoyable noting. (Yogi said this with a clinging to Pride.)

A: I thought to myself my awareness was very sharp and my noting was very good. (Yogi said this with a clinging to false Doctrine.)

A: Now that I am so good in my noting and mindfulness. I must be achieving a special Dhamma. What people say about the Dhamma being good or become expert in Dhamma must be referred to what I am experiencing now. I shall stop contemplating now. I shall try for higher levels later on. (Yogi said this with a clinging to wrong Magga, not the Path.)

NANA: A. The noting and knowing mind was moving very quickly and very clearly. I was aware of everything that was to be noted. I could note the slightest sensations inside the body, I could note them individually.

A: The noting and the knowing mind was like a rotating fan, really quick. Whenever I changed my body posture or made any bodily actions I could note all the movements step by step.

A: If I swung a ring of heats round my wrist I could feel the touch of each bead on my skin. It was like that with my noting, I could note each and individual object.

A: Previously I thought the itch and the pain were linked. But now when I noted "itchy" "painful" two or three times of each, I noted that each noting was a separate thing.

A: The pain or VEDANA did not last long like before. If I noted once or twice the pain was gone altogether. But sometimes there were sudden shots of pain like being pricked by a needle. It was quite uncomfortable, I felt jerky and slightly shooked. Sometimes as soon as the pain was there I knew instantly that it was there, the pain and the noting hit each other with accurate timing. Then the pain disappeared instantly.

A: Previously when I was saying "ANICCA, DUKKHA, ANATTA", they were just words, only now I really understand. Nothing lasted long. Every time I noted, the objects disappeared. I noticed that objects were arising and passing away. They were all unstable, thus they were not worthy enough to cling to, they were all miserable sufferings. Previously I did not think there would be endless suffering inside my body.

Now I found suffering pain inside my body occurring continuously. Previously I thought there was a permanent being whose body could last forever. Now I found that whenever I noted I just found the nature of phenomena, nothing else. Only now I knew there were only nature of phenomena.

A: Before I meditated, I had heard other people say that by just noting on "rising" "falling" "stretching" etc., would not lead to Vipassana insight, and Anicca, Dukkha and Anatta would not be known. I had thought like that too. Now I understand about this practice and I am able to appreciate it. Those people who said Vipassana insight could not be gained by just noting did not know anything about it. They were all totally wrong. This practice of noting is an excellent work. Each time one noted, one could discriminate each object clearly from the other. The way objects appeared and disappeared was clear as if they were held out by hand. The impermanent, suffering and ego-less nature of objects were known every time I noted. I wanted to go and tell about my experiences to those people who said insight would not be gained by just noting.

A: Previously when I was noting on hearing, each time I noted, only the sound ended. (Yogi meant the sound stopped and disintegrated.) Later on whenever I noted on hearing the various sounds, the moment the sound ended, I found that I had finished noting. The timing was very exact (yogi meant the sound and the noting ended together). Whenever I noted ardently and accurately nothing lasted. All the objects noted were thrust away, they always disappeared.

A: Whenever I noted rising, falling, sitting, touching, I knew very distinctly and clearly of their individual occurrences. When my noting was good like that, I gained knowledge thus:-

"What I knew from my notings were evidence of mental and physical phenomena. None of these were permanent. They were all impermanent. None of these happened as I wished, therefore they were all uncontrollable. Whatever happened were like this. There was nothing that lasted. (Yogi meant nothing was permanent, nothing existed as an enjoyable object and that nothing lasted as an ultimate being.)

A: There is nothing ever-lasting in this human-world, nor in the celestial-world, nor in the Brahma-world. Whenever I looked there was nothing left, I just knew that there was nothing. (Yogi knew and liked the fact that in human-world, and celestial-world and Brahma-world, there existed only the mental and physical phenomena. There is only the nature of Anicca, Dukkha and Anatta.) Therefore what I thought before as a being who was NICCA (permanent) SUKKHA (pleasant) and ATTA (controllable self) was actually non-existent.

(This sort of remark was made by a yogi with little NANA)

A: What I knew before I contemplated were all wrong. Only now I came to know the truth completely. Previously I did not know anything, only now my knowledge progressed.

A: When I noted "hot" "hot", as soon as I noted and knew the hotness both the noting mind and the hotness disappeared completely. I also knew that the "hotness" was due to TEJO the element of heat. (All these descriptions were NANA UPAKKILESA, which in fact are impurities of mind which arose from the knowledge gained.)

DISCOVERING ABOUT THE NOTING AND KNOWING MIND:

A: I was very pleased because my noting and knowing were very extraordinary. I even wished that every time I contemplated I would experience this sort of noting and knowing. I thought if I could experience this kind of knowledge, I would never be bored in contemplation. (The yogi spoke like this because he was clinging to TANHA craving.)

A: I wonder if there would be anyone who had good experience in contemplation like me. I thought to myself that if I told this to others they would not believe me. I wonder whether the teachers had this kind of experience or not. (Yogi was clinging to MANA pride.)

A: I have attained special knowledge quite wholesomely. I have the power to know everything. (Yogi was clinging to DITTHI false doctrine.)

A: I thought to myself, what some people referred to as DHAMMA being good must be this what I am experiencing now, this must be the special Dhamma. I must have achieved an extraordinary Dhamma since I was experiencing good contemplation. I knew clearly of ANICCA, DUKKHA and ANATTA. I have attained an extraordinary Dhamma. I have penetrated through Dhamma. I am free DITTHI false doctrine and VICIKICCHA doubt, uncertainty. Now I have become a Sotapanna. (Yogi was clinging to wrong MAGGA not the Path.)

A: Now I really know everything, previously, I listened to discourses but I could not understand as well as this. Now everything was very clear, as if each of them was held out on my hand. There was nothing for me to worry about and there was no need to worry about other people. Besides, I was not enjoying the goodness in contemplation. I did not want to do bad deeds and misconduct. I thought to myself "this sort of knowledge must be what people referred to as achieving special Dhamma. What I know now must indeed be the special Dhamma, (Yogi was clinging to wrong Magga not the Path.)

OBHASA UPAKKILESA:

A: While my noting was good, I saw bright colours and rays of light, so I noted "bright" "bright". I was noting like that because the teachers had said all the objects appeared would have to be noted. But in my mind I was liking it. The brightness would not go away inspite of my noting, it stayed on. When I sat in the meditation hall it was all bright. I think if I contemplated now I would see those bright lights again.

A: There were different kinds of light, I could even see myself. The meditation hall seemed as if there was no roof, nor walls; it was plain space and I could see through the hall. The places which I had lived before or had before seemed to have appeared in front of me.

A: When I opened my eyes and looked, the brightness would not go away suddenly. I could see it for quite a long time.

A: Last night I saw lights so I held up my hand just to see whether it was real. I could see the spaces in between the fingers when I looked at the door, it was so bright I thought the doors were open. But when I went to the door, I found it was shut.

A: The brightness seemed like the beam of light from a torch held in front of me.

A: There was flash-light the front lights of a car.

A: The whole room was brilliant with lights.

A: It was very bright up to distance of about a hundred to two hundred yards in front of my eyes. I could even see the dirt and the sand.

A: A bowl of bright light came straight into my eyes.

A: The brightness which appeared in front of my eyes was like a whirling disc.

A: I saw brightness from the roof. It was as if the moon was shining.

A: Bright colours came out from my body.

A: Light came from above, below, at the sides from the front, from the back, etc., (Yogis described the brightness according to their individual experiences which were signs of OBHASA UPAKKILESA. As a result of keen insight Aura radiated from yogi's body (OBHASA) and as yogi was enjoying it, the enjoying mind became an impediment to the progress of insight knowledge.)

A: When I saw the bright lights I was so happy I could not go on noting.

A: I noted but I was pleased with the brightness; it would not disappear in spite of my noting.

A: When I saw the bright lights I was quite pleased, I was even enjoying it.

A: As instructed I was noting on whatever object appeared, but to be quite honest I would not like the brightness to disappear. (Yogi was clinging to TANHA, Craving).

A: Perhaps I was the only one to experience such brightness. I do not think the others had had such an extraordinary experience like mine. (Yogi was clinging to MANA, Pride).

A: I am full of bright lights, these must be radiating from my body. (Yogi was clinging to Ditthi, false doctrine).

A: The brightness was Nibbana, the mind that noted it was Magga. There was brightness because I attained an outstanding Dhamma. (Yogi was clinging to wrong MAGGA, not the Path).

PITI (Joy)

A: While my noting was swift and the contemplation was good, I felt something seeped down from my head through my body to my legs. It was a soothing sensation which flashed off and on. Sometimes when my noting was good, a soothing chill passed through my body and I felt as if I was swung gently. (Yogi was experiencing KHUDDIKA PITI, Minor Joy).

A: Sometimes I felt continuous vibrations, cool thrills and like being swung gently again and again. (Yogi was experiencing KHANIKA PITI Momentary Joy).

A: Sometimes I felt the soothing coolness and vibrations coming up from the legs and

when they reach up to the chest, they disappeared. Sometimes it reached up to the throat, head, and disappeared.

A: Sometimes I felt as if all of a sudden I was showered by coldness (or) hotness and then it disappeared.

A: Sometimes something fluttered up from inside until my whole body was full of flickering feelings, then everything cleared up (This was a description of OKKANTIKA PITI = showering joy).

A: Sometimes I felt my body was floated, then I felt as if I was sleeping on the waves, or swung on a hammock, it was nice.

A: I felt as if my body was flying near the ceiling.

A: I felt as if I was riding in the air, it was nice.

A: While sitting, my body was moving up.

A: While I was walking, I noted lifting, placing, I felt like walking on a spring, it was very light to walk.

A: When I was sitting and noting I thought the whole meditation hall was swaying.

A: Sometimes when my contemplation was specially good, I felt as if I was unconscious and then I was conscious again, like being emerged from under water. And I could still note very well like before.

A: I felt I was asleep, but I was not actually asleep.

A: When I was lying down and noting I felt as if my body was not touching the bed. My body was moving back and forth. It was like being rocked gently. (All these descriptions meant OKKANTIKA PITI i.e., showering joy.)

A: While I was lying down I put both hands on my belly and placed one foot on top of other, I noted "rising" "falling" "lying" "touching". When my noting was very good, I felt gentle vibrations about 3 or 4 times. Then suddenly I felt as if both of my hands were pulled out and dropped on the floor. Also my foot which was lying on top of the other was thrust down to the floor.

A: During my sitting meditation my body felt as if it was lifted up and I think it moved upwards about two or three times.

A: When I was sitting and noting I felt a soothing chill ran through my body about three or four times, then still in my sitting posture I hopped forward to a distance of about four or five feet. The people near me were frightened. When my body in sitting posture jumped up like that I did not feel painful.

A: When I was lying down on the right side of my body, suddenly it changed to the left side by itself. Sometimes I was lying down on my side and the body changed position by itself to lie on the back.

A: Sometimes my hands or feet were stretched automatically from a bent position.

Sometimes the stretched hands or feet were bended automatically. They happened so suddenly I could not note. I could only remember after they happened.

A: When I was sitting and noting, only my head felt jerky. Sometimes I felt pushed from behind so that my body leaned forward. Sometimes I felt as if someone felt my head and turned it left and right; my head seemed like being spun.

A: I only felt jerks on my mouth. Sometimes the closed mouth was swung open so that it was gaping by itself.

A: Sometimes my upper and lower set of teeth chattered. (The yogi's experience was UBBEGA PITI = uplifting happiness).

A: When I was noting very well, something heaved up inside my body and stayed still in the chest. Sometimes it went out through the mouth, my whole body felt as if some sort of soothing vibration was passing through me. That sensation was so pleasant I did not want to open my eyes, I did not even want a flicker of my eyelids to happen. In my whole life I had never experienced this sort of pleasant sensation. It was sheer luxury.

A: There was slight vibrations in my body, then the whole body felt as if it was receiving a soothing vibration.

A: After contemplating for a while, there were flashes of subtle vibrations inside my body. My whole body felt so nice with soothing and gentle thrill and rockings I just could not describe it fully. It was really good. (The yogi had felt PHARANA PITI-pervading (rapturous joy).

A: I felt soothing thrills from my waist and above.

A: I felt a thrill running from my waist downwards.

A: Sometimes the upper and sometimes the lower part of the body felt a soothing thrill. (The yogi meant KHUDDIKA PITI - Minor joy.)

A: The thrills I felt in my body and in my chest were very pleasant. I just felt so good. It was not just nice, it was really marvelous. If I were to note this until it disappeared, I would not like to go on noting.

A: I felt as if I was swaying gently, many times. It was really good. (The yogi was clinging to craving).

A: The endless thrills rippling in my body were so good, I did not think the others felt as good as me. (The yogi was clinging to pride.)

A: The soothing thrills were from my own body. (The yogi was clinging to Ditthi - false doctrine).

A: What some people describe as the Dhamma being good, discovering Dhamma, attaining special Dhamma must be referred to this sort of pleasant, thrilling sensations. (This yogi is clinging to wrong MAGGA i.e., not the Path).

PASSADDHI (Tranquility) Sometimes my whole body felt very peaceful and tranquil, it was very good to contemplate. I felt pleasant thrills in my chest and my body, I felt very peaceful and contented. It was very good like that.

A: Some said, I felt so peaceful and so tranquil that I stayed without noting for about one or two hours, I was just enjoying that peaceful feeling.

A: Sometimes I felt so peaceful and so rich with pleasant feelings that I could not note at all. I just gazed.

A: I was gazing quite often and I remembered to note only after sometime. Then suddenly I got started and I went on noting as usual.

A: I felt really peaceful and tranquil in my mind and body.

A: I was feeling peaceful and pleasant in my mind and body. I stayed on like that for quite a while.

A: I did not have to note as ardently as before. My mind did not wander at all. I contemplated for a long time without moving and without loosing continuity. My noting was very good although I did not have to note with special care. My mind was very still and stayed on as peaceful as ever. (This is the description of PASSADDHI -Tranquility).

LAHUTA (Lightness of mind)

A: My mind was moving very swiftly and lightly.

A: My mind and my body were very light and swift, I was noting very peacefully and pleasantly.

A: Previously, the objects were coming fast and my noting was slow. Now my noting mind was very active and quick. My body felt very light. I thought to myself that if I were to travel now I would be able to go a long way within a short time.

A: While I was walking and noting as lifting, pushing, placing, I felt very light. I felt so light I did not even think I had legs. My notings were very easy and light. My notings were so subtle that it seemed as if they were not there. And it seemed as if I could not note accurately. When I noted with more attentive effort the noting were always accurate. The noting mind never missed the target object.

A: When I was noting while walking both my mind and body felt so light that I even wanted to run.

A: I felt like running, so I ran but I kept on noting. I could note all (This is a description of LAHUTA = Lightness of mind which is associated with PASSADDHI).

MUDUTA (Pliancy of mind)

A: I felt so subtle in my mind and body, it was very nice to contemplate.

A: Previously if I wanted my mind to stay in one place, it would not stay, the mind went out as it wished. Now my mind was automatically noting on each object that appeared. My mind stayed where I wanted it to stay and it was very tamed and gentle.

A: My mind and body were very gentle in a sublime state. I did not want to meet anybody, I did not feel like talking. I did not want to hear other people talking. I did not want to see or hear anything. I just wanted to stay in the meditating hall and go on contemplating quietly. (The yogi was explaining about MUDUTA which is parallel to tranquility PASSADDHI).

KAMMANNATA = (Workableness or Serviceableness)

A: Now both my mind and body were very strong and consolidated. I could stay still for a long time without changing posture. My mind did not wander, I did not forget to note, nor I was slackened in noting. I could note in continuity for a long time. (The yogi's description was KAMMANNATA (Parallel to PASSADDHI)

PAGUNNATA = Proficiency or skillfulness)

A: It was very good to note. It was as if I was reciting the verses I had learnt very well. I could note easily and smoothly without being tired mentally and physically. All my previous thoughts and ideas had vanished. (This is PAGUNNATA = Parallel to PASSADDHI)

UJUKATA = (Straightness or Rectitude).

COMMENT: Some people who had lived a rough life after reaching this level of knowledge would say: "Previously I had done bad deeds because I was ignorant of this knowledge. The Dhamma is very gentle. In future I would never commit bad unwholesome deeds, "AKUSALAS" again. This sort of yogi would admit honestly to their teacher about their past actions. (This is comparable to PASSADHI).

COMMENT: If the yogi thought the peacefulness, swiftness and lightness of the body and mind were good and enjoyed it thoroughly, the yogi got a clinging to Craving.

If the yogi thought only he was experiencing the extraordinary happenings, the yogi got a clinging to pride.

If the yogi thought he himself was feeling peaceful, the yogi got a clinging to DITTHI (false doctrine). If the yogi thought "this peaceful condition the Dhamma, I must be achieving a special Dhamma that is why I am feeling light", he is clinging to wrong Magga (i. e., not the Path).

SUKHA

A: My mind and body felt so peaceful and I felt waves of satisfaction inside my chest. I felt so good. I had never had this sort of wealth before in my life. It was so good I could not really describe it into words.

A: While I was noting, my heart suddenly jumped up a bit and I felt a pleasant soothing thrill which enriched my pre-existing feeling of pleasantness. Sometimes there was a long chain of rhythmic beats and there was a continous flow of thrills. It was very nice to note. Sometimes the waves of thrills were so good I did not want to go on noting.

A: It was so good while noting, I felt very happy. Now I really enjoy my contemplation. Now every time I noted I felt really good. Now I do not want to let go of my noting. I never felt happy like this before. I was even afraid I would go crazy by being overjoyed. (The yogi's description was SUKHA UPAKKILESA (Happiness causing impurity of mind).

A: It was good to note and I was enjoying the feeling of richness in my mind and body. They were very good. I never felt like this before. I could enjoy it only now. I would not like to note until they disappear. I noted the feeling only because my teacher had told me to note. I felt really wonderful, it was great. I want to enjoy this feeling of peaceful richness for at least a day. (The yogi was clinging to craving).

A: I wonder if the teachers had experienced like this (The yogi was clinging to pride.

A: I am experiencing the rich and pleasant feeling like I had never felt before. I am full of rich feelings. I am enjoying all of them. I am very happy. (Yogi was clinging to false doctrine DITTHI).

COMMENT: The yogi thought that the peaceful feeling he had felt was the special Dhamma. He thought he was feeling very peaceful because he had achieved special Dhamma. Yogi may not speak it out but he usually thinks like that. The teachers could find out by asking questions.

A: This must be the special Dhamma. I do not think there is anything which is better or more peaceful than this feeling. (Yogi's description showed he was clinging to wrong Magga, not the Path).

ADHIMOKKHA SADDHA (Determined Faith)

A: Now every time I noted, there were no impurities in my mind, it was very fresh and clear. Sometimes there was nothing dominant enough to note. There was just this clear, clean mind. So I noted "knowing" "knowing" and "clear" "clear" for quite a long time.

A: I felt some kind of energy coming up like waves and I was noting it. While I was noting very well I suddenly felt as if I was unconscious and everything turned out to be an empty clear space. There was nothing special to note. My mind was very clean and tranquil. It went on about an hour, and stayed like that until and unless I wanted to scrap it off.

A: The object and the noting mind hit each other and got stuck in pairs. When I was aware of the arising and passing away of objects I became extremely devoted to Buddha. I just wanted to bow down and pay respect to Buddha again and again.

A: Now I know the impermanence or the arising and passing away of the mental and physical phenomena. It was like what the Buddha said. Buddha knew the truth about everything, I respected Buddha more than ever.

A: The Dhamma I am experiencing now is the true Dhamma. I should practice this continuously for many months and years, it would be better still if I could practice it my whole life. Even though I had practised for a few days my contemplation was good. I now have more respect and faith in this practise of Dhamma which produces immediate results. (SANDITTHIKA DHAMMA).

A: Now I can appreciate this Dhamma very well. Now I truly respect and belief in Dhamma. People who said that just noting on the rising, falling, bending, stretching, would not make one understand about ANICCA, DUKKHA and ANATTA were ignorant of the truth. Now I really like this Dhamma. I am going to practise this throughout my life; even if I were to die I would practise.

A: Those people who had been preaching others that if one just recites the Dhamma or know about Dhamma is sufficient, were the people who had not practised themselves. They were all wrong. One would never understand the truth about ANICCA, DUKKHA and ANATTA, the nature of the mind and matter if one had not parctised. With enough practice, one could know the truth and the defilements would be extinguished completely.

A: Previously I did not respect the meditators like I do now. Now I fully respect the people who are practising Dhamma. I felt that even I could nearly overcome the boredom and had improved my knowledge similarly those people who had meditated must have contemplated well like me until they knew about the arising and passing away of all phenomena. I believe they must have attained the ultimate Magga, Phala Nibbana through such knowledge. I also admire and respect those people who had contemplated.

A: I have never known this kind of Dhamma and yet I could understand about the true nature of mind and matter, the arising and passing away phenomena, the ANICCA, DUKKHA and

ANATTA clearly. This is because I had the chance to practise according to the instructions given by Mahasi Sayadaw Phayagyi. If I had not had this chance I would never experience this kind of Dhamma. Sayadaw Phayagyi himself had practised this difficult and profound Dhamma and had worked out instructions which could be understood by everyone. I was thinking of the enormous respect and gratitude I felt towards Sayadaw Phayagyi for quite a long time and quite often too.

A: I contemplated day and night but when the time came for discussion with my teacher I could not relate all of my experiences in detail and in a systematic way. But the teacher seemed to know the facts which I had overlooked in the description of my experiences. The teacher seemed to know what I could note and what I had missed. The teacher must have practised and accomplished the knowledge fully. That must be the reason why he could know all the stages I had been going through. Then I felt very respectful towards my teacher. I went on admiring my teacher as to how much he knew, how well he could help me when I was wrong, also how patient he was in explaining to me about the things that I did not understand and how he was helping me to make progress in contemplation. I thought to myself that if it were not for the teacher, it would be impossible for me to go on with this pracitce; I felt forever indebted to the teacher. I wondered how I could repay the gratitude I owe to my teacher. I resolved to do this by all means. (Yogi felt very grateful to the meditation teacher and expressed his feeling in the above way).

A: I felt respectful and grateful to my teacher I kept on seeing him and I had to note "seeing" "seeing" for quite often. My mind often went to my teacher so I had to note "respecting" "respecting" quite often.

A: Now I had practised and had gained a fair amount of knowledge, but my parents and relatives had died without knowing anything about Dhamma. If only they were alive today they would practise like me. Now that they were dead, they had no chance. When I remembered how they had missed such valuable Dhamma, I felt very sad, later there were tears rolling down and I actually cried.

A: I was thinking of how I could persuade my relatives and friends to practise this meditation. If I explained to them I am sure they would agree to practise. I am sure they would really practise hard.

COMMENT.

The yogi admitted to the teacher how often he planned to encourage other people to practise Dhamma. This was because the yogi believed that this Dhamma would surely take him to Magga Phala Nibbana. His faith in Dhamma was reaching to a zenith point. This is called ADHIMOKKHA UPAKKILESA (Impurity of mind due to a well-established faith in Dhamma).

A: Previously I did not know how to cultivate the respect for Buddha, Dhamma, Sanga and the teachers. But now I really know how it is like to feel respectful. I feel happy just to be respectful. Actually the feeling of respect is a good deed (Kusala). So it is appreciable. Why should I note that feeling. Some people had to try hard to appreciate the feeling of respect. Why should the teachers tell us to note until this feeling is gone. Now every time I noted my mind was clear. I felt good. (Yogi was clinging to Tanha -craving).

A: I do not think the others felt as respectful as me. I think I have more faith than the others. (Yogi was clinging to MANA - pride).

A: I have full faith in Dhamma, my mind is clear, I know how to appreciate the feeling of respect. (Yogi was clinging to DITTHI, false doctrine).

A: When my mind was clear, I must be experiencing the real Dhamma. I think the special Dhamma must be able to make one's mind clear. The stable feeling of respect I am experiencing must be the special Dhamma. (Yogi was clinging to wrong Magga, not the Path).

PAGGAHA VIRIYA (Ascending, Increasing Effort)

A: Previously I was deliberately trying hard to note well, yet it was not good. Now I did not have to note hard, I just noted on everything that appeared, yet I could note them one by one and my contemplation did not become slackened. It was good all the time.

A: It was very good to contemplate on various objects. I was not lazy at all. I could not help noting continuously.

A: Now my effort in contemplation is not like before. I made more effort. I did not rest at all. I just wanted to make more and more effort. (Yogi had PAGGAHA UPAKKILESA, Impurity of mind due to over-energetic effort).

COMMENT:

The yogi liked the ability to note easily and continuously without much effort, without being lazy and could note strongly (Yogi was clinging to Tanha - craving).

A: I could contemplate better than others, I do not think there would be others who could contemplate as well as me. (Yogi was clinging to MANA, pride).

A: I could contemplate continuously, I was not lazy, my effort in contemplation was perfect. (Yogi was clinging to DITTHI, false doctrine).

A: The fact that I could note in continuity must be the special Dhamma. When one achieved that special Dhamma, one would never be lazy and could note continuously. (Yogi was clinging to wrong Magga, not the Path).

UPPEKKHA (Equanimity)

A: In the beginning even though I tried hard in contemplation I could not note the objects accurately. Most of the time I missed the target in my notings. I did not know clearly and distinctly about each object. Now whatever object appeared I could note instantly and accurately without having to make a special effort.

I did not miss anything. Each noting was a separate entity. When I was noting on various sounds, I notice that as soon as the sound ended I had finished noting. It was a perfect timing. Previously I thought about the beginning and end of the arising and passing away of the objects, I also made a mental analysis of Anicca, Dukkha and Anatta. But I never understood clearly. Now I did not even have to think, just by noting I came to know very clearly about the beginning and end, the arising and passing away, the appearances and disappearances, Anicca, Dukkha and Anatta. (Yogi was reflecting on Vipassana with AVIJJA NUPEKKHA).

A: I do not think that my contemplation at the moment is not as good as before. Nor could I say that it was better. There was no need to be lazy, nor happy. It was neither hateful nor sad. I could not say it was enjoyable or not enjoyable. It was just a neutral feeling. I was simply noting well. Each time I noted the object was clear and well focused. I was contemplating very quietly and very still. (Yogi was experiencing TATRA MAJJHATTATA UPEKKHA. = Impartial Indifference or Equanimity of mind on objects).

COMMENT: If the yogi felt pleased with such a good contemplation there would be a clinging to Craving. If the yogi thought he was the only person who was experiencing like that, he had a clinging to Pride. If yogi thought he could contemplate well without making much effort and noting with indifferent feelings, he would be clinging to False Doctrine. If yogi thought the ability to note easily and calmly was the experience of special Dhamma, he would be clinging to Wrong Magga.

NIKANTI (Delicate form of craving or attachment arising from the satisfaction of one's own good experience in contemplation).

A: Now I could note very swiftly and my notings were quick and good, I felt very happy to comtemplate. I saw bright lights and I was very impressed and happy. Now I felt so happy in noting, I just want to go on noting forever.

A: Previously I did not understand when people said it was good to note; I just felt tired and bored. Now I know very well how it is like to be good in noting. Now I can really appreciate the Dhamma and the Bhavana wonderfully.

A: I was very happy because I felt very good to note and I saw bright lights. I was experiencing the sort of happiness which I had never experienced before. No matter what the teacher said, I am afraid this feeling would disappear, and I would hate to part with this kind of happiness. I would not like to note this wonderful happiness until it disappeared. I just wanted to enjoy it fully, even if it was for a day.

A: After experiencing the bright lights it was very good to note on all the different objects. Suddenly, I felt really peaceful and comfortable. It had a cooling and blissful effect on me. Then I felt happy, as I thought of noting that happy mind, there was nothing to note at all. Then I thought, "Oh, I had lost all my notings; everything was gone, the good experience had finished, things have come to an end and I did not have anything to do anymore". After thinking like that I suggested my fellow-yogis to work hard with more effort in contemplation. I told them to be determined, to contemplate hard day and night, even if they have to face death. (This is NIKANTI UPAKKILESA, impurity of mind due to the appreciation of a good contemplation).

COMMENT:

In the above description the fact that the yogi was indulging in the happiness gained from the contemplation meant there was a clinging to Craving. If yogi thought there would not be anyone who was as happy as he was, he was clinging to Pride. If yogi thought he was enjoying the Bhavana and felt happy in noting, he was clinging to

Ditthi, false doctrine. If yogi thought the happiness he had experienced was the special Dhamma, he was clinging to Wrong Magga,not the Path.

TEN UPAKKILESAS

Ten kinds of impurities of mind formed during contemplation.

1. The ability to note on all the objects swiftly was the mindfulness Dhamma (SATI).
2. The ability to note quickly and the ability to distinguish each object clearly was the Dhamma of knowledge (NANA).
3. Vividly experiencing the bright lights was the Dhamma of aura, OBHASA.
4. The experience of vibrations, thirills and gentle rockings etc; and the blissful feeling of a happy noting was PITI, Dhamma of rapturous joy.
5. The cool, peaceful and tranquil effect on the mind and body devoid of worry, over-enthusiasm and stray thoughts was the Dhamma of PASSADDHI Tranquility.
6. The over-joyed feeling of the mind and the pleasant feeling in the body was the Dhamma of SUKHA, beautiful happiness.

7. The noting mind being clear, the feeling of respect for Buddha, Arahants or teachers was SADDHA, the Dhamma of Faith.

8. Contemplation easily without being bored or slackened, noting with a regular pace was the Dhamma of Effort (VIRIYA).

9. The ability to note accurately on the objects at the moment they appeared; knowing clearly about the arising and passing away of phenomena; the ability to note firmly and clearly on the appearing objects without making the special effort; the balanced feeling which was free of love or hate; these are called UPEKKHA, Equanimity.

10. Thinking that Bhavana practice made one happy and felt like clinging to Bhavana, appreciation of that happiness is NIKANTI DHAMMA. (When yogi was thinking that he was happy in the Bhavana work, he would be inclined to breed an attachment or the enjoyment on his contemplation. This is called NIKANTI DHAMMA).

The above were the ten points of UPAKKILESA. They were shown in the order in which the yogis and expressed their work. Some yogis explained in such a way that only later the teacher could see the knowledge and faith cultured in them. Out of the ten UPAKKILESA some yogi could relate clearly only two or three types.

The yogi's experiences were found to be in varying degrees concerning the ten UPAKKILESAS. Some experienced all ten of them. Mostly the yogis could describe all the UPPAKILASAS. But some yogis could not describe clearly about what they had experienced.

The yogi who experienced just a few of the Ten UPAKKILESAS would describe his experiences enthusiastically. The yogi who could clearly experience quite a lot of UpakkilEsas without affecting the good noting, would be happy beyond control. The yogi would feel happy for a long time.

COMMENT:

The teacher should listen carefully to the yogi's enthusiastic description of his Upakkilesas. Some yogi who experienced just a few Upakkilesa may describe the Uppakilasas unenthusiastically. Encourage those yogis so that they may have more faith, desire and effort in contemplation. The yogi who might or might not have experienced lots of Upakkilesas but nevertheless described the experiences enthusiastically, would have to be toned down. Give little encouragement and pressure down his enthusiasm.

HOW TO LECTURE;

The yogis had worked hard in contemplation so that yogis' power of concentration and knowledge became good. From now on the contemplation would remain as good as ever. There is no need to be overjoyed with just this experience. This is only the beginnig of a good phase. There are more good turnovers to come. One should not be like a foolish man who picked up just a pebble when there were precious stones around. Such kind of experiences are nothing. Some could even reach that stage within 3 or 4 days. The feeling of happiness, appreciation etc., are only impurities of mind and one should not culture them. Yogi reached this stage of Nana only because yogi noted. In order to reach the higher levels of nana the yogi must go on noting. (Explain to yogis until they understand the need to go on noting everything. Yogis should note all the feeling, including the feeling of extreme happiness with a very strong effort).

For the over-enthusiastic yogi who did not need any encouragement, the teacher should tone him down and give instructions to note ardently on all objects with strong effort and without missing any.

Give special warning to yogis who were experiencing the Upakkilesa to note continuously on all objects so that there would be no chance for any thoughts to come in. For the yogi who was overjoyed and found impossible to note advise him to have sound sleep. Tell that yogi to start noting only after waking up.

For the yogi who thought he had achieved Magga Phala stage and felt contented, ask him whether the noting process, being happy, being peaceful were SANKHARA DHAMMA (Conditioned things subject to change), or not. If the yogi admitted they were indeed Sankara, then tell him that all Sankhara have the nature of arising and passing away of phenomena, all are impermanent, therefore one should not be pleased with the experience of SANKHARA. One should contemplate continuously until Nibbana is reached. Nibbana is free of SANKHARA.

Some yogi said during good contemplation they were sort of unconscious but later on the contemplation was good again. When that experience happened once or many times yogi began to think that the noting was Vipassana and the pause without any noting was the Magga Phala Nibbana. After deciding like that either through self discovery or through general knowledge the yogi felt contented and satisfied. The teacher should tell such yogi that sometimes the yogi may become unconscious due to the force of PITI (Joy); or the UPEKKHA (Indifference) or because of THINA MIDDHA (Sloth and Topor); due to over-concentration; or it may be due to extreme tranquility. The yogi could be in that state of unconsciousness for a long time. Instruct the yogi to go on noting as before.

The yogis should be made to realise that this sort of experience was not the end and further noting should be done continuously. Once the yogi realised this either through his own knowledge or by his teacher's prompting, yogi should go on contemplating as before. Then the yogi could overcome the Upakkilesas. After that yogi's noting would be a stable and clear process. When the noting became good like that some would say, "What I thought previously as good notings were just rough ones. Only now I know a real good one. Each time I noted I could focus on each object separately. I knew very clearly and distinctly about each noting. My mind did not go anywhere. My mind just fell straight into the target and stayed there precisely and firmly. Previously what I had thought of as a good noting was nothing like this. At one time I even argued with my teacher after I had a very good contemplation. Now I know I was wrong; now I feel very grateful to my teacher."

After about one or two days later,

A: I could contemplate better day by day. My knowledge had progressed. Whenever I noted on appearing objects such as rising, falling, bending, touching, pain or other bodily sensations, I could note accurately and clearly. As soon as the objects appeared I noted and they disappeared. Previously I had thought the objects came sliding in from somewhere else. But now I know the objects began and ended on the spot. Previously I thought objects moved to other places. Now each time I noted, I know that as soon as I noted the appearing object, they disappeared on the spot. Each noting brought me clear-cut knowledge.

Comment:-

When yogis reached the mature state of UDAYABBAYA NANA they gain such knowledge and they often spoke like this. If they did not ask them questions and find out.

A: It was good to note, my knowledge was clear, objects appeared and when I noted they disappeared. But after noting for a long time, I wanted to rest so I often rested.

INSTRUCTION

Do not feel satisfied with your contemplation and do not rest often. Even if you wanted to rest just be stubborn, do not give in to your desire. Instead of resting, go on noting longer than before. Be determined to contemplate longer and longer each time. If you rested often, you would not make any progress from this stage.

A: The arising and passing away of objects were like ripples formed by the raindrops falling on the surface of water, appearing and disappearing quickly. It was very quick like a lightning.

SUMMARY

1. When the yogi was able to note continuously on the various objects that appeared;
2. When each time the yogi noted he knew clearly about:-
   - (a) The object and the noting mind sticking together in pairs.
   - (b) Their appearance and disappearance.
   - (c) The beginning and the end.
   - (d) The arising and passing away of phenomena.

The yogi is said to be free from UPAKKILESA (Impurity of mind) and had reached to UDAYABBAYA NANA level. The knowledge which was aware of the ever-new phenomena (conditioned things) rapidly arising and passing away.

ENE OF UDAYABBAYA NANA.

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BHANGA NANA

(The knowledge that was aware of dissolution.)

A: I was noting very well on various objects like rising, falling, sitting, touching etc., my noting was very swift and light then suddenly, I felt vibrations once or twice and I felt as if I was covered by a sheet or a net. Sometimes the covering began from my head, sometimes it began from the legs. I also felt like being hypnotised and I saw a transparent sheet. The objects came at wide intervals I thought my noting was slackened.

A: I was able to note quite swiftly and quite fast until the noting was disconnected and became slackened; so I could not note well.

A: I was noting quite well, then I found my noting pace became sparse. After that I could not find anything, my body just disappeared and I had to go on noting on the usual objects. The objects and the noting fitted very well but I felt as if my noting was not effective. I felt as if I was not satisfied with my slackened noting.

A: The objects appeared and disappeared when I noted. The object and my mind were pairing off nicely. It was very good to note. But I was able to see the appearance of objects only sometimes. Most of the time I saw only the disappearing objects. My noting seemed disconnected. I wondred why it became slackened like this (yogi heaved a sigh).

A: Whenever I noted it was like throwing one stone after another into the water. Each time an object appeared, I noted; it was as if my mind ran straight into the object like throwing a dart. I was aware of the appearance and disappearance of the objects. From such a good state, things began to become spoiled. It was as if I threw a tuft of grass on to the water surface, the noting was not precise and not penetrating anymore. It seemed like a lax and flippant noting.

COMMENT:

When asked how it was like to be lax and flippant the yogi would say, "When I noted touching, I sent my mind towards the legs, I knew the mind focussed on the legs but I could not visualize my legs. Similarly when I focussed the mind to my head, I could not visualize my head. When I noted sitting I knew I was sitting but I could not visualize my body in sitting posture. When I was walking, I noted lifting, pushing, placing. I knew the lifting, pushing and placing processes but I could not find my legs. Whatever I noted on, it was like this. I could notice the objects but the shape or image of objects was not clear.

The objects did not appear to be clear-cut, it was a slippery noting. My noting was not as good as before, later I felt dissatisfied and bored so I often took rests. Then I got up but I was restless. I would not stay long in noting. Although I was feeling like that I could not help noting as usual. But when I noted it was not satisfactorily good. Then I was disappointed. That sort of feeling left me bored and disheartened. So I gave up noting and I just gazed.

A: At first it was good to note, both the rising and falling were clearly noted. Then the falling seemed to fade off. After a while both the rising and falling were faint. When I noted on rising, it seemed there was no rising. When I noted on falling it seemed as if there was no falling. But I knew the rising and falling were there. It was just that they did not appear to be distinct. I thought I had bungled in my noting.

COMMENT:

The yogi who reported like this was beginning to change from UDAYABBAYA NANA to BHANGA NANA level. Almost everyone felt despair at this stage. Therefore the teacher must give encouragement.

ENCOURAGEMENT:

Do not think that you could not note as well as before. Do not think your noting was spoiled, do not be disappointed. In fact your noting was better than before. Now your knowledge had progressed. In the beginning of contemplation the new yogis always felt disappointed like this. Everyone whose knowledge had progressed had to undergo this sort of feeling at this stage. Do not think you are the only one. It was like this, when your knowledge was still young, the knowledge was heavy and slow so whatever you noted, you could not possibly know just the nature of objects. Your mind noted the objects with reference to the shape of the parts of body and the name given for each part. e.g; The shape of abdomen, hand, leg (Labelled concept on Material body).

Therefore each time you noted, you were clear of the name and shape of the place of noting, plus the precision of the noting. And you thought your contemplating was excellent.

Your mind had been trained since childhood to recoginise the PANNATTI - CONCEPTUAL OBJECT. (The name and shape of conceptual objects). Therefore you thought knowing the name and shape of objects was a better knowledge. Now that your knowledge had matured, your mind was light and swift. Each time you noted rising and falling, or on other objects, you just saw the nature of Nama and Rupa. So there was no chance for the slips of mind (which knew and which had the tendency to reflect upon the conceptual name given for the shape and condition of object) to occur between one noting and another. (After all these slips of mind are unnecessary, misused effort:) Now you know just the pure Vipassana which enables you to recognize the intrinsic nature of objects.

A: Previously, my awareness was slow and dull, the disappearance of objects was slow so I could see the beginning of the appearance of objects very well. (Now that yogi's knowing mind was quick and accordingly the disappearance of the object was quick, yogi would not see the beginning of appearance of objects. Instead yogi see only the ending and the dissolution of objects).

In the beginning if yogi could not recognise the name and shape of the objects, a fixed stable concentration could not be established.

Therefore at first the tesachers instructed the yogis to visualize the name and shape of the objects when noting. It was not because knowing distinctly about the shape of objects was the best result. It was just to gather strength for the oncentration. Now that yogi could not see the conceptual name and shape of the objects but knew just the natural phenomena, there is no need to imagine the name and shape deliberately. It is better if you could just know about the natural conditions of object without any visions or shape. You might think your pace was getting slow and your noting was slackened; this was because it was only the beginning of this particular NANA (Knowledge).

Later on you would find that there is no conceptual shape or form, there is no beginning but just the end of the disappearing objects. You would know the nature of dissolution of objects quite comfortably and casually without having to make a special effort. You would be ever so pleased with this achievement.

Right now you might not be able to appreciate my instructions. You might think that even though your noting was bad your teacher was giving you encouragement just to boost up your morale. Please do not think like that. What you are experiencing now is really a good Dhamma. That is why I am telling you it is good. The nature of mind and matter has no shape nor body. There is nothing but just the intrinsic nature which is impermanent.

Now everytime you noted the shapes were not distinct. You were just aware of the end of objects; you could only see the dissolving objects. You just knew about the impermanent nature of objects and nothing else. In fact you were realizing the whole truth about the nature of impermanence. Therefore do not expect the vague forms of concepts to become crystal-clear; nor search for the distinct objects among the faint ones. Have full confidence in your knowledge which had progressed according to the natural trend of Dhamma. Just go on noting attentively and accurately as usual on the dominant object. If you thought your noting was slackened and flippant, note that thought. If you were disappointed note and dispel that thought. The intrinsic nature of objects might appear faint to you but yogi should make a deliberate effort to note ardently on those faint objects. Very

A: The objects moved very serenely.

A: There was nothing to note. My noting was late.

A: As I noted on and on the objects dissolved and disappeared.

Comment

The yogi's expressions were all similar. (Actually they were seeing the passing away phenomena.)

A: When I noted as "rising" I knew the end of the rising process and I also knew the dissolution of the mind that knew about rising. Whatever I noted it was like that. Each time I noted, I knew that things ended in pairs.

THE YOGI WITH A CLEAR KNOWLEDGE WOULD SAY:

A: I knew the end of rising. I also knew the end of the noting mind and I was aware of the passing away of the knowing mind. Each time I noted I was aware of the end of those three things.

A: There was quite a big gap, between the notings.

A: It seemed as if there was a distance of about 4 or 5 inches between the notings.

A: When I was noting as "seeing" "seeing" on what I saw, it seemed as if the nature of seeing phenomena was broken off. And gradually diminished and disappeared completely. If I noted ardently for quite a long time, there was nothing but just a wide space.

A: When I looked at the trees. I only saw them rapidly passing away. Whatever I looked I just saw the dissolution of things.

A: When I looked it seemed as if my eyesight was not good.

A: When my eyes saw something I made a great effort to note as "seeing" "seeing". Then I noticed that the "seeing" mind disappeared one by one.

A: When I heard something in my ear I noted as "hearing" "hearing" then the buzzing sound became separated one by one I could not fathom what sort of sound it was; I just heard something and I knew it disappeared.

A: When I heard the siren, a dog barking, birds chirping, cock crowing I noted as "hearing" "hearing". Then each sound was broken into bits.

A: When I listened the right ear was listening separately from the left ear. Everything disappeared one by one. When I noted as "hearing" "hearing" on what I heard, each noting disappeared one by one.

A: While I was noting on the eating process during a meal; I noted as "chewing" "chewing" "sweetness" "sourness" "knowing" etc., Each time I focussed my mind on the chewing, the movement of the tongue the touching on the tongue and the awareness of the taste, all the phenomena were broken bit by bit and ended there and then.

A: I noted as "touching" "touching" on the points of touch, the places of touch were very distinct and their disappearances were noticed clearly.

A: When I noted ardently on the aches, itches and pain, each of those feeling were cut into pieces andended one by one.

A: When I was noting while walking, each time my leg was lifted, pushed and placed, I just knew each action ended swiftly.

A: It seemed as if the ground and the trees were whirled away swiftly.

A: While walking, I felt hazy like the fume from the exhaust pipe of a car.

A: I felt very dizzy during my walking meditation.

SOME DESCRIBED THE BENDING PROCESS THUS:

A: I knew the slow and gradual movement bit by bit and they disappeared.

A: There were series of separate bendings and disappeared.

A: I noted the intention to bend as "intending" "intending", then I noticed the intending mind disappeared bit by bit. After noting about five or six times, the intending mind disappeared completely and I did not have to bend at all. If and when I actually bent, the separate bendings disappeared swiftly. (The same description was made for the strectching process).

A: Whatever object it may be, each one disappeared distinctly. The noting mind and the object were always pairing off and disappearing together.

A: The objects disappeared from the front and the mind just knew about it. Later the mind that noted the passing away of objects disappeared too.

COMMENT:

For the yogis who had reached a higher level of knowledge of BHANGA NANA, tell them to note the objects from all six doors of the body. At the same time yogis should be instructed to note on a wide range of objects occasionally.

SUMMARY:

Eachtime the dominant objects were noted, the yogi clearly saw the swift ending and disappearance, the yogi was aware of the passing away phenomena and the nothingness which followed; the yogi also noticed the disappearance of the knowing mind too.

The yogi who clearly knew about the disappearance of objects; had reached BHANGA NANA.

Here the yogi knew about the disappearance of object and mind at each noting. The yogi could accomplished BHANGA NANA fully only if he was able to know about the end and dissolution of the object and the noting mind. (Knowledge of dissolution of things).

END OF BHANGA NANA

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"BHAYA NANA"

(The knowledge of awareness of fearfulness)

The various objects and the noting mind paired off and disappeared. The yogi could note continously and each note was swift and accurate. Then some yogi said:-

A: Everytime I note I just saw the ending and disappearence of the objects, so I felt frightened. (The trend of frightened thoughts were noticed). But I was not frightened like I saw a ghost, some wild animals or any weapons. I could not say I was frightened of any particular thing but I knew there was fear in my mind.

A: I could not tell exactly what I am afraid of but I was frightened.

A: I saw the disappearance of objects and that made me frightened.

A: I was afraid of the objects like "rising" "falling" might appear and I would have to note them.

A: Previously before contemplation I did not know about this.

But now I realise that things to be noted would disappear in future. I knew that as long as I live the objects would disappear like this and I got frightened.

A: Whatever I saw disappeared or passed away. So I thought everything that were rising up were frightful, and I got very frightened.

A: While contemplating I saw various objects inside my body passing away and I got frightened. I remembered my parents and friends who had not practised then I felt lonely and sad. I wanted to cry and I was frightened.

A: I thought to myself that in real life things were arising and passing away just like what I saw when I was noting. It must be the same in the celestial life. I thought the whole LOKA would be disappearing like this. I also saw the frightening aspects only and I felt frightened.

ENCOURAGEMENT:

The frightened feeling and the depression were due to the progress of knowledge. These are the true experiences of Dhamma. Everybody would feel like this on reaching a higher level of knowledge. Console the yogi and tell him/her there is no need to worry, but just go on noting the feeling of depression and sadness to the verge of crying. Also tell yogi to note the frightened mind in the usual way. If the yogi would go on noting on all the objects, very soon the yogi would get over this stage.

SUMMARY:

The mind which noticed that all the SANKHARA objects observed from the six-doors disappeared, the mind that thought this knowledge was frightful and the mind that was aware of the firghtened feeling was the indication of BHAYA NANA.

All the SANKHARA objects upon which the yogi contemplated were frightening, the yogi's awareness of this and the actual feeling of fear or fright were the sign of BAYATUPATTHANA (OR) BAYA NANA.

"END OF BHAYA NANA"

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"ADINAVA NANA"

(Knowledge of misery)

When yogi noted yogi only saw the end and the disappearance of objects, thus the yogi felt frightened. The yogi should note that frightened feeling as well as all the SANKHARA objects appearing from the six doors. The noting must be continous without intervals. Once the yogi gathered speed in noting, the yogi's noting power became very good and swift. The noting was continous and the yogi was well aware of it. Such yogis would say:-

A: All the objects I had been noting were all miserable. Whatever I noted not a single object was good. I thought of all the objects as miserable.

A: I could not find any object which was good.

A: I found that the objects and the noting mind were well fitted and got fixed in pairs. But I did not think any of them were good.

A: Out of the various objects that were noted nothing was good. The noting and knowing mind were also miserable. Now each time I noted everything was miserable. I could not find one good thing.

A: All the arising phenomena was not good, and they were arising continously and there was no end of noting. Therefore they were miserable.

A: As long as these phenomena existed I noted and knew they were not good. It would be better if all of them had perished.

A: In human world because of these things life was miserable. The same applies true for celestial-world and the BRAHMA WORLD. None of the worlds was good. It would be better if these miserable phenomena had not existed.

(Here the teacher should encourage the yogi that the mind which thought and knew that all was miserable should be noted.)

SUMMARY:

All the phenomena of objects appearing from the six sense doors should be noted. Each noting brought yogi the knowledge that it was miserable, and there was nothing good about it. This was the correct knowledge; which could see the defects of natural phenomena.

Similarly the yogi would see the miserable aspect of life and Sankhara. This level of knowledge is called ADINAVA NANA (The knowledge of misery).

"END OF ADINAVA NANA"

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"NIBBIDA NANA"

(The knowledge of wearisomeness or disgust)

The yogis who thought whatever they noted was not good but miserable went on noting continously. When their knowledge became strengthened; noting and knowing were very swift and active.

A: I got fed up with whatever I noted. I felt as if I was bored or lazy while noting.

A: The noting was clear and precise, but I felt bored for no reason. I did not want to note. But I could not help noting, so as usual I noted continuously.

A: For no particular reason I was feeling weary and dull over the objects I noted.

A: Previously when I heard other people say they were weary of Samsara. I did not understand what they meant. Only now I fully understand. I felt really wearisome. I used to be very frightened of existing in the lower world, hell, but I liked the idea of enjoying the pleasures in human life and celestial life. Now I do not look forward to live in either of them. I just want to reach Nibbana.

A: I was not happy over the objects I noted and I was not pleased with the noting mind. I would not be happy in the celestial world.

I just could not correlate happiness with anything at all.

A: I felt disgusted with myself and when I looked at other people I could not see anything good in them. I was disgusted with whatever I observed.

A: All the Sankhara conditions I saw, I noted. Whatever I noted on, nothing was good. I could not find the slightest pleasure in any of them. I just got bored, disgusted and weary.

A: Whenever I noted the various objects, I just knew them as disgusting things. I did not feel like talking to other people. I did not want to meet anybody. I just wanted to stay by myself in the meditation hall and go on contemplating.

COMMENT:

The teacher should encourage such yogis and instruct them to go on noting the bored and weary mind.

SUMMARY:

As the yogi noted the natural phenomena occurring from the six doors, yogi felt disgusted, bored and weary.

At the same time the kind of knowledge called PACCAKKHA NANA (present knowledge) is formed. The yogi thus noted and reflected upon all these conditions in a correct sequential order. Then he felt bored and wearisome over all forms of conditioned objects in life; this knowledge is called ANWAYA NANA (deductive knowledge).

After progressing from PACCAKKHA NANA to ANWAYA NANA the yogi is said to have attained the NIBBIDA NANA.

ATTENTION:

Some yogis could describe their experiences clearly about the knowledge of BHAYA, ADINAVA and NIBBIDA NANA. Some yogis could describe only one or two of the above three NANAS. They could not describe the other one or two. Some yogi could not describe the distinguishing chracters of the three levels of knowledge, but they would just say:-

A: Everytime I noted, I noticed that the object and the noting mind disappeared. Sometimes the noting was very swift and good. Sometimes it was neither swift nor slow, it was just a good, regular noting. Sometimes the noting was good but a little bit heavy. But sometimes I felt as if I was bored, drained out, or some sort of neutral feeling.

A: My noting was like before, there was nothing new. The noting was good as usual, but not better, I have nothing special to report. I did not lose continuity in noting.

A: The noting was quick at one time and slow at another. Both were good notings. But I would not say the notings were as good as yesterday. But still I could say they were good.

A: The rising and falling were very dim and delicate. Whatever object I noted, they were like the rising and falling, very delicately happening.

A: The noting was very quick. The noting speed was so good, it was like running with high speed. It was as if the body would run too. (The yogi would describe the experience as being a good one).

COMMENT:

The teacher may come across such yogis who could give only an ordinary description. Then the teacher should observe the following signs from the yogi. The yogi may speak softly due to depression. The yogi was not enthusiastic as before. The face looked feeble with less speech and yogi liked to be isolated from other people. The yogi also wished to stay alone in a secluded place.

By judging these signs, the teacher could decide that this yogi who had strongly experienced the Bhanga Nana had progressed further to the BHAYA,ADINAVA and NIBBIDA NANA.

On the other hand if the yogi had already described the experiences relating to higher levels of knowledge, the teacher could decide that yogi had already reached those 3 levels of knowledge at that time. The teacher should not set a hard and fast rule about the attainment of higher NANAS. The experiences of the BHAYA, ADINAVA and NIBBIDA may not be clearly descirbed by all the yogis.

"END OF NIBBIDA NANA"

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right side and I changed to the left side without any reason. Also I changed from the left to right. When I was lying on my back I turned to lie on my right side. I was restless so I got up and walked. But not for long, I sat down again. I just could not stay still. I was moving all the time. I bent and stretched very often, I could not stay still in any position. Because of the restlessness and too much moving I had to change the objects of noting very often. I began to feel uncomfortable in the contemplation. I did not want to sit in the meditation hall. I did not even want to go near it. I did not think I could go on. I did not feel like noting, but I could not help noting. Then I was afraid of noting. I just wanted to be free from it soon.

A: As I was noting I just saw the passing away of the objects all the time. I thought it would even be better if I did not note at all so I stopped noting and tried to sleep. But I did not sleep at all. I thought I would not note but the mind was automatically aware of the objects and went on noting by itself.

A: I felt the friable sensations from the body, arms, thighs and the legs. There were scratchy sensations, irritations, and the prickly feelings. Sometimes it was hurting like being pricked by a needle.

Sometimes there was a burning in the chest, a bit painful too. Sometimes my abdomen seemed to be bloated.

A: The whole body was quiet and still but my teeth were chattering quite often.

A: I noticed my head was swaying from one side to the other and later on it was swaying quite rapidly. It was like that very often.

A: While I was noting, my whole body disappeared. There was just the knowing mind. Then I felt gentle vibrations in the body. The mind was in a sublime state. It was a very good experience.

A: I was not tired bodily, I found the objects and the noting mind appeared and disappeared all the time. I did not want to exist in the human-world, not in the celestial and the Brahma world, I just did not want to live anywhere. I thought there was no real goodness in any form of life.

A: As I came to knew all the Sankhara objects arising up were bad and miserable I felt very fatigued in my mind. I just wanted to escape from the arising and passing away of phenomena.

A: Each time I noted, I noticed that the objects and the noting mind disappeared all the time. So I thought it would be nice if all these had not existed. I wished I could discard all of them. I just wanted to be in a place where I would be free from all these sufferings.

A: Previously I wanted to be free forever from the existence in the lower world and I thought I would be contented to live in the celestial world. I did not want Nibbana so much. Now I do not want to live in any of the worlds. I just want to reach Nibbana. I wanted peace and tranquility as soon as possible.

ENCOURAGEMENT

When all the Sankhara phenomena to be noted were gone, you would be peaceful and that is true Nibbana.

Only then you would find true peace and tranquility. You are contemplating in order to achieve that goal. You have done very well indeed, now with the Imaginative knowledge you have come to know the true nature of Nibbana. If you tried harder very soon you would be able to know the Nibbana with the Evident knowledge of Magga Phala Nana.

SUMMARY

The yogi had come to realize that:-

1) The Nama Rupa and Sankhara Dhamma which were known through noting;

2) The Nama Rupa Sankhara which were reobserved:- were ending, disappearing and dissolving therefore they were not reliable enough to cling to.

Each time yogi noted he knew these facts and reflected on them; and he liked his own knowledge. Then yogi wanted to get rid of these Sankhara Dhamma, the yogi did not feel attached to these Sankhara Dhamma and yogi was also aware of this knowledge gained. Such kind of knowledge is called PACCAKKHA MUNCITU KAMYATA NANA.

Assuming that if one were in the abode of Human, celestial and Brahma, whenever one ponders on, one has of the knowledge of real wish for deliverance. Such kind of knowledge is called ANWAYA MUNCITUKAMYATA NANA.

Special Instruction of The Most Venerable Sayadaw

Here, in the treaty by the name of " The Methods of Vipassana Meditation" written by us, special sensation appeared in all postures and change of noting process are mentioned under the level of Knowledge of Re-observation (Patisankha Nana). It is for the benfit of easy understanding of three charactristics (Anicca, Dukkha and Anatta) in accordance with the words in Visuddhimagga scripture.

In this record the experiences of meditation are described as they have revealed. Hence, this is not a great treaty extracted and adopted with the scriptures concerned.

This note of record too should be regarded in accord with the great commentary (Maha Tika).

"Attanakathayam pana vipassananane tikkha sure pasanne vahante uppannam vipassana nikantim dukkhena kasirena kilamantò pariyadiyatiti vutattq pubbabhage muncitukamyatadibhavena pavattamano sankharupakkha attano patipakkhe kicchena kasirena vikkhambhenti patipadapakkhe yeva titthati."

Insight knowledge (Vipassana Nana) is that of knowledge which brings forth clear, lucid and daring mind, it is not easy to get rid of inclination or clinging for Vipassana Nana, attainen through the vigorous effort. As mentioned above, if there be any abandonment of the Yogi's liking or inclination (Nikanti), that Yog's Vipassana is called "Dukkhapatipada". (These are words of elucidation.)

As it is so said in Atthasalini Atthakatha before gainging momentum in the view of the psycho-physical phenomena with equanimity, at the stage of Muncitukamyata Nana and patisankha

Nana, if the Yogi's opposite defilements are vigorously abandoned, Tarunasankharupekkha is only at the level of Dukkha Patipada.

All these three Nana: namely Muncitukamyata, Patisankha and Sankharupekkha are ordinarily called Sankharupekkha. In this connection, such these two Muncitukamyata Nana and Patisankha Nana are meant as Pubbabhaga Sankarupekkha and Taruna Sankharupekkha.

Nevertheless, as in the deffinition of Sankharupekkha of Visuddhimagga ('Sace panayam adito kilese vikkhambhayamana...tena maggo cattari namani labhati'..) Sankharupekkha is also mentioned by dividing into four kinds as " Dukkha Patipada, Sukha Patiada, dandhabhinna and Khippabhinna", such wording in the Visuddhimagga should not be taken as the meaning mentioned in Anguttara Attakatha and Mula Tika. So, by considering appropriately, the author of Mana Tika stated the word in this Visuddhimagga, as mentioned above.

If the weak knowledge that can view psycho-physical phenomena with equanimity, can eradicate its opposite defilements(Kilesas) with difficulty is called (Dukkha Patipada).

If that knowledge can eradicate its opposite defilemets without any difficulty is called Sukha Patipada. The strong knoledge that can view mentatl and physical phenomena, only after a long practice if that can lead to Magga is called Dandhabhinna.

If that knowledge can lead to Magga without a long practice is called Khippabhinna. As instructed by commentary is should be divided as mentioned above.

Here, the opposite of defilement means the desire that does not want the conditioned things (Sankhara) and clinging to the Sankhara known as Amuncitukamyata which is opposite of Muncutukamyata-Nana (the knowledge of desire for deliverance). In other words, ignorance known as Appatisankhana is the opposite the Patisankha-Nana - knowledge of reobservation. Nikanti (inclination, clinging) is the ordinary opposite defilements of all Vipassana-Nana. Unpleasant sensation(dukkhavedana) is the opposite that supports the defilememts.

Therefore, as long as there is inclination on conditioned things and can not abandon them completely, if there is desire to abandon them from time to time very soon such inclination came in for the yogi. In such duration of time, knowledge of desire for deliverance can not abandon from its opposite mental states. As long as the yogi does not note ardently, knowing mind is disturbed and ignorance can still be there. Noting, understanding, or comprehending can be disturbed if that ignorance lingers on. Such duration is known as knowledge of re-observation that can not abandon its opposite mental states.

The mind is still noting and its knowing objects spontaneously. So if the yogi reaches the level of knowledge on the psycho-physical phenomena with equanimity, opposite defilements are already eradicated. Such abandonment or non-abandonmemt should be understood.

In sub-commentary, corresponding mening as taken are: if not ardently noted on conditioned things and with absence of knowing mind and being in delusion, as are quite opposite to such defilements to be abandoned. In the mean time, opposite mentat states or unpleasant sensations supported by defilements are realized vividly.

This record which described the experience of Yogis who realize vividly unpleasant sensations from the beginning of knowledge to the desire for deliverance and practiced vigorously to remove opposite mental states can be said in accordance with the Maha Tika, Great Commentary. This is the Special Instruction of Ven. Sayadaw. That is the end of Muncitukamyata Nana.

If the weak knowledge that can view mental-physical phenomena with equanimity can eradicate its defilements(Kilesas) with difficulty is called (Dukkha Patipada). If that knowledge can eradicate its opposite defilements without difficulty is called Sukha Patipada. The strong knowledge that can view mental and physical phenomena after a long practice, if that can lead to Magga is called (Dandhabhinna). If that knowledge can lead to Magga without a long practice is called (Khippabhinna). As instructed by commentary, it should be divided as mentioned above.

In addition, in sub-commentary, with the words (Attano patipakkho) whether (Nikanti- inclination) any defilements, unpleasant sensation and other opposite mental states of Vipassana can be eradicated by means of Vipassana.

END OF MUNCITU KAMYATA NANA

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PATISANKHA NANA

(Knowledge of re-observation)

The yogi who had attained the Muncitu Kamyata Nana wanted to be free from Sankhara and went on noting all the objects appearing from the six doors. Then the yogi noticed that after each noting, the object and the noting mind disappeared, the knowing mind became very swift and alert the noting became very good again. Then, some would say:-

A: All the objects ended and disappeared very quickly. Nothing lasted long enough for one or two notings. There were no thoughts that lasted long. All the thoughts disappeared after one or two notings. I did not even have to note some of them. I was just aware of them and they disappeared. I found out that nothing stayed still for even a while. The arising and passing away phenomena were very easy to disappear. So I concluded that these were all impermanent nature of phenomena.

A: My noting was as usual. Sometimes it was swift and good. Sometimes it was not so good but rather slow and dull. Sometimes it was a sparsed noting. But most of the time the noting was good.

A: I noticed that all the phenomena I noted were appearing and disappearing, I could not see any goodness in them. I thought all of them were miserable sufferings.

A: While I was deep in contemplation, the whole body seemed to move upwards and I felt irritable. If I noted, sometimes those feelings decreased. At times they increased. It was like that for one or two days. I thought to myself that the irritations and the noting mind were all miserable, they were all sufferings.

A: I found slight irritations but I could say everything was bad and miserable.

A: It was good to note, but I felt tense in the body and hands. The noting mind was heavy. My hands and legs felt so heavy that I could not really move them. My noting was very heavy and dull. I thought to myself that all these experiences of Dhamma were miserable sufferings.

A: When I was noting very well, I heard a buzzing sound. At first I thought it was good to note. It easily disappeared after I had noted. Later the sound became more distinct and grew louder and louder. I heard it very clearly and it was very difficult to note. The sound would not disappear after I noted.

COMMENT

Some yogi would hear the sound for one, two or three days. Such yogi would say:–

A: I could still hear those sounds. They would not disappear after noting. I did not want to hear any sound, I did not want to note at all. Hearing these sounds was sheer misery and suffering. Nothing was good. I just did not want these sounds. I noticed boredom, hatred and disgust felt over these. My mind wanted to be free from the sound quickly.

INSTRUCTION

Ignore the sound completely. Do not pay any attention to the sound. Just focus your mind on the other objects forcefully. Do not expect to hear them. Do not be curious to find out whether the sound was still coming or not. Just do not think about the sound and go on contemplating with great effort. Actually there was no sound; it was due to an affiliation of mind to conceptual object and it was just an imagination.

A: My contemplation was getting on very well but whenever I was aware of the object and the noting mind, I felt very hot and tired. It was as if I was sitting on burning coal and my body being burdened by hot pots. They were all unbearable sufferings. All the time I thought everything was miserable.

A: The objects seemed very far apart and each object was clearly distinct from another. The noting mind did not stick to (stay with) the object. sometimes I was gazing away without noting for quite a long time. But my concentration was intact. When I remembered I just noted on anything at random and it was still good.

A: I felt burning in my abdomen. It was so bad I had to stop noting altogether. Sometimes when I noted on that burning feeling, it disappeared immediately but came back later. Then I noted again on burning and again it disappeared. Later it was burning again. The repetition of that burning sensation was so often that I was not happy with my contemplation at all. It was so bad I wanted to be free from it.

A: I felt congested in my chest. Sometimes it was like a heartburn. It was painful too. Sometimes there was tension in the whole body, it was boring to note. My contemplation was awful; my mind was perplexed and I just wanted to be liberated quickly.

A: Whatever I noted I cold not see any goodness in anything. Now I really find it boring to note. I felt miserable.

ENCOURAGEMENT

Yogi is now seeing the truth with insight knowledge like he had never known before. What yogi is experiencing now is the noble truth of suffering which yogi has not known before. You cannot find goodness in the noble truth of suffering. Everytime you noted you gained knowledge which clarified the noble truth of suffering (DUKKHA). At the same time you were discarding the noble truth of attachment SAMUDAYA which could be formed on the objects you had noted. Thus, you were experiencing the momentary peace, NIRODA. You were also exercising the Noble Truth of Magga practically. With the Ariya Magga Sacca very soon you would see Nibbana. Very soon you would be free from all the sufferings you are experiencing now and your noting would become good.

You would see NIBBANA and you could be free from all the sufferings of the lower world. If you compared your present suffering with the miseries of the lower world, your suffering is nothing. If you want to be free from the enormous suffering you should be patient and bear the samll suffering.

COMMENT

Here the teacher should give instructions to the yogi according to his knowledge level. Instruct the yogi to note the mind that felt miserable until the yogi was free from it. The teacher should encourage the yogi until the yogi became inspired and enthusiastic.

THE DISTINGUISHING CHARACTERS:

In the level of Muncitu Kamyata Nana, there were only slight DUKKHA VEDANAS. If the yogi noted about three, four or five times the VEDANA might vanish. Sometimes the VEDANA just decreased a bit and stayed on to be just bearable.

In the level of PATISANKHA NANA usually there were lots of DUKKHA VEDANA. But they did not stay long. They disappeared after one or two notings. Sometimes the yogi was just aware of it and it was gone without having to note. Even if it did not disappear completely, the yogi understood clearly that each note dispelled the VEDANA once. This is the special characteristic of Patisankha Nana.

The yogi who contemplated according to the teacher's instruction and has reached maturity of this NANA would say after a few hours or a few days:-

A: Each time I noted, the object and the noting mind stayed fixed together. It was a good noting. I was happy in contemplation. There were no rough VEDANAS. It was a very swift and pleasant noting.

A: The objects, the noting-knowing mind and the Sankhara Phenomena which was arising and passing away came to an end. I rapidly saw them passing away so i knew that there was no stable body, and there was nothing that I could do as I wished. Everything happened according to its wish. Therefore I resolved to go on noting at random on whatever came up and my noting was good again.

A: The noting was good and swift. Even though I had stopped noting, the mind was noting still and knowing spontaneously. Sometimes I had stopped noting but the noting was going on by itself so I had to note up to about ten times.

COMMENT

Here the yogi could not note long without making a real effort and the objects noted were not extremely delicate.

SUMMARY

In Patisankha Nana, the yogi might see any one of the ten ANICCA LAKKHANA or any one of the twenty five DUKKHA LAKKHANA or any one of the five ANATTA LAKKHANA according to the varying degrees of PARAMI (perfections) they were gifted with. Whatever it may be at this level of Patisankha Nana, the yogi could see the above characteristics at each noting and appreciated the continuity and swiftness of the noting knowing mind.

END OF PATISANKHA NANA

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SANKHA RUPEKKHA NANA

(The knowledge that can view psycho-physical phenomena with equanimity)

When the Patisankha Nana was matured, the notings seemed to be like running with good speed, they were continuous and swift. Then the yogi would say:-

A: (1) Now I do not think the objects were good to note as I did before. I do not think they are awful too. I was neither happy nor bored with my noting. The noting was very light, swift and good. Yogi was not afraid of Sankhara objects nor liked them. (Yogi had a middle-way, balanced outlook on Sankhara.)

A: (2) When I was sitting or lying down, I noted, I just had to sit or lie down and the noting was spontaneous. I did not have to make a special effort and still it was a very good noting. It was like driving a cart with two strong bullocks. I did not have to make an effort, the noting was done by itself. Now I only have to note five or ten times in the beginning, later the noting became automatic. I did not have to be careful, it was a very comfortable and good contemplation. (Yogi reflected on the mind that contemplated and analysed on the nature of Sankhara and had an indifferent outlook).

A: (3) Now no matter how long I sat, there were no pain, ache, heat, etc. in my hands, legs and body. I stayed very still and I could contemplate nicely. Only after noting a long time, I rested for a while. When I went back to noting, I could note without difficulty. After about four, five or ten notings, the noting speed gathered momentum as before. I think now if I contemplated in either posture, I could stay on the whole day or night without moving or changing posture. There was no question of ache, pain, heat etc., I could note in continuity, very still and with good speed. (Yogi was explaining about the characteristic of SANKHA RUPEKKHA NANA and the stationary nature of mind).

A: (4) I did not have to note with special effort. The noting knowing mind was waiting to catch the objects without missing any, the noting was spontaneous. The mind did not go anywhere. I could not send it anywhere. The notings were just happening by themselves continuously.

A: My teacher had instructed to note all the objects in a spreaded dimension (watching objects form all six sense doors). I noted accordingly. Gradually, there were less objects and my mind closed in to the usual noting on the rising, falling, sitting, touching. I could not note on the other objects. The objects became smaller and appeared less and less in number. The noting boundary was getting narrower and narrower. Later on there were only the rising and falling left to be noted.

Comment:

The yogi was aware of his mind (Sankharupekkha Nana) which was fixed on the object he contemplated. That fixedness of mind was firm and strong.

A: (5) Now I could not find anything dominant in my notings. Everything was delicate. Only the beginning five or ten notes were dominant and distinct. Later on everything was very fine and delicate. The objects were very delicate and disappeared gently. The noting mind also disappeared gently and delicately. Everything was so gentle and delicate that it was really nice to note. It was the first time I felt so good like this.

Comment

The yogi's Sankharupekkha Nana got more and more refined. Also more and more delicate as the contemplation went on.

(1) Like the statements in No. 1, 2, 3, 4 & 5 the yogi was neither frightened nor pleased with the objects and the noting mind.

Yogi had ignored them spontaneously.

(2) The yogi did not have to worry to make a special effort in noting. It was automatically good.

(3) The yogi could bear the unpleasant visions and the undesirable VEDANA and mostly free of DUKKHA VEDANAS.

(4) The ability to contemplate in any posture for as long as 2 or 3 hours without changing posture.

(5) The yogi did not want to think of other independent objects for a long time. When the noting was good the yogi could not even send the mind elsewhere. The yogi could not note on the general objects. The yogi could note only on a few usual objects, staying very still.

(6) The longer the contemplation the more gentle and delicate the objects and the noting mind became.

Once the yogi had experienced the above characteristics, yogi had fully achieved the Sankha Rupekkha Nana. If the yogi did not express those facts, the teacher should ask test questions.

A: The risings and fallings gradually became smaller and smaller. Later on they disappeared completely and I felt like a vacuum, clean and clear. It was a very peaceful and pleasant feeling. There was only the ultra-clear mind left. I had nothing to note so

I just noted "knowing" "knowing". At that time of contemplation I felt very wonderful.

Comment:

The yogi's already determined faith became more consolidated.

A: My awareness was very swift in knowing the various objects while my noting was very good. Then I felt gentle vibrations sweeping inside my body. It was a marvellous feeling. I was very satisfied and pleased about it. It was a happy and a good noting.

A: I was so pleased with my good noting that I rested and noted again. When the noting became good again, I was pleased and rested again. I wanted to rest often. I did not want to note long. I wanted to get up often and wanted to talk to the people around me.

Comment

The yogi was contented with the good noting and had slackened in effort. The teacher should warn and instruct in this way:-

WARNING

Yogi should not think highly of this much of a good noting. This is not satisfactory enough. Since this is not the real happiness of Nibbana you should not be contented with it. The objects noted were Sankhara, the good noting was Sankhara and the feeling of contentment, happiness and joy were also Sankhara. All were impermanent.

There is nothing satisfactory in all these Dhammas. If the good noting stayed good forever you should be pleased and satisfied with it. But now, the good notings were good only at the moment of noting. After noting and knowing they all disappeared instantly.

Nothing lasted long enough. You had found out about this through your own experience. Knowing all of them were impermanent, if you were to be pleased and satisfied with these impermanent Dhammas, would it be wise? If you know for sure that you could get the enormous amount of gold would it be wise to be contented with just a measly sum of money.

So do not stop before you reach your destination. Note with great effort. Note the liking mind, the happy mind and the satisfied mind as soon as they come up and dispel them instantly. If you could not dispel them they would obstruct your path to Nibbana.

A: While my noting was good and swift, sometimes it was very subtle and then it became very delicate and seemed as if the continuity was cut off gently. After that I went on noting and it was still good. (The unconsciousness could be associated with indifference or sloth and torpor).

A: There was nothing special in my noting. Whenever I noted it was good. Nothing better, nothing worse. After noting for quite a long time, I was momentarily unconscious then I went on noting. It was still good. Sometimes I really fell asleep. When I remembered to note, the noting was good as usual. Later on I went back to sleep. It was alternating like that all the time. (Because of slackened aim and effort, sloth and torpor became dominant. So warn yogi).

WARNING

When the noting had gathered momentum, it was comfortable and nice to note. Then the precision of the effort became less accurate so that gradually the objects became dim and unidentifiable. Then the sloth and torpor came in and made yogi fall asleep and became unconscious for just a moment or for quite a long time. So warn the yogi to be careful when the noting became good, warn them not to slacken in the accuracy of the effort. Warn yogis to pay special attention in noting when the objects became smaller and dimmer. When the yogi contemplated ardently and continuously;

A: The noting knowing mind was very swift and good. It seemed as if the notings were flying off from my body, they were struggling to rise up. It also seemed like they were running with full speed. When the noting was extremely good like that, I thought, "This time it was really going to be good , my noting had improved". As soon as I thought like that, my noting became slackened and awful. But I went on noting as usual, after a while it was good again like before. But as soon as I thought my noting was good again and felt happy, my noting became bad again. The noting was alternating between good and bad all the time.

WARNING

Try to note firmly and accurately on the mind which thought the noting had become good, the mind that was happy, the mind which was curious on what could happen next and how it was going to be like later.

A: My noting was an alternate pattern of good and bad experience. But when I was really determined to go on noting, after a while my contemplation became very still, gentle and delicate. I could happily contemplate for as long as I liked.

A: My noting was very good, my whole body felt the soothing vibrations of cool thrills. At that moment, I saw sparkles of light twinkling at the corner of my eyes and I often felt as if I was unconscious. As soon as I became aware of it, I noted and it was as good and as gentle as before.

COMMENT

When the yogi's power of concentration is better than the power of knowledge, sparkling lights or visions could be experienced. Because of the force of PITI (Joy) the yogi could experience a black-out condition similar to unconsciousness. Tell yogi that his power of concentration and power of knowledge had matured considerably. So encourage yogi to work harder with greater effort.

SPECIAL NOTES

At this level if the yogi did not note on a wide range of objects appearing from the six-doors, and if he just noted the usual trend of noting in a very comfortable way, the yogi's aim and effort of noting could be slackened and it could be a hinderance to further progress.

Therefore as soon as the teacher had noticed the yogi's momentum of noting had gathered speed (i.e. before reaching to the sublime and still stage of noting) instruct the yogi to note ardently and accurately on the general objects appearing from the six-doors. But do not instruct like that once the yogi has reached to a still and sublime state of noting. Actually at that time it would be impossible to note on a wide range of objects. For the yogi who was instructed to note on a wide range of objects, even if he did note on a wide range of objects from all six-doors, there could be no progress if the accuracy of the effort was slackened. Therefore instruct yogi to note accurately on every object.

Sometimes the yogi knew that he had reached the Sankharupekkha Nana. Everytime yogi's noting became good he would think "very soon I would reach Magga. Very soon I shall be alright". Such yogis could feel happy, over-enthusiastic and looking forward too much. Thereby his progress could be hindered.

Therefore, it is better not to tell the contemplating yogis about their level of knowledge.

Even if the yogis knew themselves about their level of knowledge do not speak out your judgement even if what they thought was correct. The teacher should not make a firm decision. Instead encourage them to work hard. Warn the yogis to be able to note the happy mind etc., warn them not to be expectant and anxious but to go on noting calmly and coolly. If the yogis were too enthusiastic, much effort was wasted and the SAMADHI could become less powerful. Therefore there would not be as much progress as there should be.

So tell yogi to be less enthusiastic and contemplate coolly and calmly. In spite of this kind of instruction if the yogi was still over-zealous and over-anxious, let him have a nice sound sleep. Tell yogi to contemplate only after waking up. Or else tell the yogi to rest for two or three hours, or for a whole day or a whole night. Let the yogi do some work if he wished. Let the yogi contemplate only after having a break.

SUMMARY

Each noting brought yogi the knowledge of any one of the Three Marks of Anicca, DUKKHA and ANATTA LAKKHANA. The yogi knew this without having to make a special effort in noting. The yogi was not afraid of anything being dissolved. There was no feeling of fear, disgust, boredom, weariness and the desire to be free from all, like in the BHAYA NANA etc. There was no need to make a special effort in noting.

There was no feeling of happiness or liking to anything that was fully accomplished. There was no pleasure and happiness inspite of a good noting. It was a very clean and clear knowledge which was achieved spontaneously. That consistent knowledge which was achieved systematically and automatically would be called "SANKHARUPEKKHA NANA". (The knowledge that can view the psycho-physical phenomena with equanimity.)

END OF SANKHA RUPEKKHA NANA

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ANULOMADI NANA PANCAKA KANDA

ANULOMA NANA

(The Linkage)

ANULOMA NANA, GOTRABHU NANA, MAGGA NANA and PHALA NANA all four belong to one MAGGA VITHI. Therefore, the yogi could not describe all of them like in the lower NANAS. They could be recollected by the PACCAVEKKHANA NANA. Then the yogi would be able to describe all of them in one go. Therefore the following exerpts are taken from the statements of yogis who had described their experiences after recollecting through the PACCAVEKKHANA NANA.

When the noting was going on fine with stillness and gentleness. The yogi would describe the outstanding noting-knowing mind as:-

THE ASCENDING FORCE OF MIND REACHING TO A CRESCENDO.

A: Each time I noted only the ending and dissolution were seen, so automatically the noting mind noted as "impermanent" "impermanent". Then the notings became very swift.

A: The disappearances were getting quicker and quicker.

A: The notings were accelerating to a high speed.

A: The notings were fluttering and became very quick.

A: The notings were getting faster with a force.

A: The notings were whirling into a crescendo.

A: I could see very clearly about the arising and passing away of phenomena inside my body.

COMMENT:

The yogis knew about the ANICCA LAKKHANA (Sign of impermanence) and explained about the height of Sankharupekkha Nana which was the VUTTHANAGAMINI– VIPASSANA: Powerful insight which reached to a climax with an ascending force or energy of mind.

A: Whatever I noted, whichever came up all of them were bad. I note as "awful" "awful".

A: There was not a trace of peaceful happiness in all the arising phenomena. I just knew they were all miserable.

A: All the time I knew they were just miserable sufferings.

A: My body was so stiff I could not open my mouth. My jaws were very tight and I was feeling very uncomfortable. So I noted as "awful" "awful".

A: It was as if I saw flames from a raging fire. Whatever I noticed of my notings I felt miserable and thought everything was awful.

COMMENT:

The yogi knew the DUKKHA LAKKHANA (characteristic sign of suffering) and expalined the attainment of the height of Sankharupekkha Nana which was the VUTTHANAGAMINI- VIPASSANA, powerful insight which reached to a climax with an ascending force or energy of mind.

A: All the phenomena I noted were happening as they wished, nothing happened according to my wish.

A: I saw things happening by themselves and I noted the awareness of them.

A: I came to know that there was nothing except the mind and matter (Nama Rupa).

A: There were only the nature of objects and the nature of noting itself. Apart from those, there was nothing else. I knew that and noted accordingly.

A: I knew there was nothing other than this.

A: I was noting as "uncontrollable" "uncontrollable".

COMMENT:

The yogi knew the ANATTA LAKKHANA (The characteristic sign of egoless, selfless condition) and explained the formation of the highest level of Sankharupekkha Nana which was VUTTHANAGAMINI-VIPASSANA, powerful insight which reached to a climax with an ascending force or energy of mind.

In VUTTHANAGAMINI condition almost all the yogis could describe their experiences from the good-noting stage to a very swift and outstandingly-clear condition.

Only a few yogis could not describe the expecially swift and the distinct condition.

A: It was good, swift and clear noting as usual. But I could not know the moment at which the noting became very fast and very evident.

COMMENT:

The yogi became aware of the impermanence, the ending, the disappearance and the dissolution of ANICCA LAKKHANA (The sign of impermanence).

The yogi knew about the miserable, torturing, uncomfortable, unpleasant, awful conditions which are the sign of suffering, DUKKHA LAKKHANA.

The yogi came to know that nothing happened as one wished conditions were uncontrollable, arising and passing away by themselves, devoid of self-entity and that nothing but just phenomena of Dhamma.

The yogi would describe how he noted the above signs of ANATTA LAKKHANA two or three times or more than that. The yogis' noting knowing mind was very extra-ordinary and very quick.

THEN THE YOGIS WOULD SAY:

A: Suddenly the objects and the noting-knowing mind were extinguished.

A: And then suddenly the object and the mind were cut off completely.

A: Everything just perished.

A: Everything dropped off.

A: The noting came to an end.

A: The noting was free.

A: There was a black-out.

A: It was as if I fainted or fell asleep. But I was not actually unconscious nor asleep.

A: Life went out of me. The continuity of life was cut off.

A: It was as if I was sinking under water.

A: The notings were cut off abruptly.

A: I knew something extraordinary had happened and I thought I was free of VICIKICCHA. (Doubting mind).

A: I knew the noting mind and the objects were extinguished. I thought this might be the realization of Nibbana.

SUMMARY:

The yogis would describe their experiences just as they understood. In fact all their descriptions indicate how their noting mind and the notable objects had come to an end; how all the SANKHARA reached a finale and how that extinguishment of Sankhara led the yogis to a condition of peaceful bliss.

THE TEACHER SHOULD ASK THE YOGI THUS:

At that moment what did yogi know, how was the knowing mind, where has it gone. (Try to find out whether there was any knowing mind or thinking mind).

SUMMARY:

When the yogi's SANKHARUPEKKHA NANA reached to a highest point of maturity, noting became very energetic and fast two or three times. But yogi was not making a special effort. The knowledge that occurs rapidly two or three times is called VUTTHANAGAMINI VIPASSANA NANA. Out of those insight knowledge, the one, included in the last noting, becomes named as ANULOMA NANA which is called PARIKAM UPACARA ANULOMA.(The insight that ascends towards NIBBANA).

"END OF ANULOMA NANA"

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GOTRABHU NANA

When all the noting was cut off, the object, the noting mind and Sankhara were extinguished completely, at that moment the knowing mind which reached ahead to that Nana was called the GOTRABHU NANA.

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MAGGA NANA

The knowing mind that stayed still just for a while during that moment of peaceful bliss is called MAGGA NANA.

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"PHALA NANA"

The knowing mind which caught a final glimpse of the moment of peaceful bliss is called the PHALA NANA.

When the GOTRABHU, MAGGA, PHALA were occurring, it was like entering a phase which was devoid of Sankara.

The Nibbana which could be clearly know is the extinguished condition of all Sankara, it is the peaceful ending, it is the null phenomena.

Therefore when the yogi was asked; "what did you know at that moment".

The yogi would answer just as they thought, "I did not know anything at that moment".

COMMENT:

Here the yogi was likely to think he did not know anything, because;

(a) The subtle Dhamma of Nama (mind) could became evident only if the corresponding object is evident.

(b) If the object is not evident, the Dhamma of noting-knowing mind will not be evident.

The Nibbana object is the formless, body-less phenomena. It is the sort of peaceful bliss SANTI SUKHA, which was the extinction of SANKHARA SUFFERING.

Therefore, the Nibbana object, unlike the Sankhara objects has no clear distinction of mental image, form or body. It was not clearly evident like the SUKHA VEDANA (pleasant sensation). Therefore the GOTRABHU MAGGA & PHALA (Nama Dhamma) whose knowledge were affiliated to the non-evident Nibbana were not evident like the rough and evident objects like the noting-knowing and analysing mind (Nama Dhamma). Because it was not evident, the yogi was inclined to think and say thus: "At that moment when the noting was interrupted, there was no kind of mind there was no mind at all".

But when the yogi went through a period of recollection, yogi could realize there really was a moment of peaceful bliss. Therefore the yogi knew definitely that "At that brief moment while the noting had ceased, there really existed some NAMA DHAMMA (mental phenomena) which knew the nature of peaceful extinction". For example, while a person is awake, at the interspaces between the forerunner and the rear part of the knowing mind (Vithi-stream of consciousness) such as the spaces between the seeing, analysing and hearing, analysing, there arose many Bhavanga Citta (Life continuum, Sub-conscious mind). But these Bhavanga Citta are very subtle, so one was not aware of the Bhavanga Citta arising up. Nor does one knew that while the Bhavanga Citta was formed the knowing mind was cut off at intervals. Even though the Bhavanga Citta had actually arisen, one did not know how and when they were formed. If at that brief moment when the noting was being interrupted, there was no knowing mind at all, the yogi would not know anything about the way everything became extinguished completely.

But the moment the yogi recollected and analysed how things became extinguished, yogi could know about it very clearly. Therefore, at that brief moment while the noting had ceased, there existed a kind of knowing mind which was more evident than the formation of Bhavanga Citta (life continuum, sub-conscious mind).

The NEVA SANNA - semi consciousness JHANA state is very subtle. Therefore even the Arahant Sariputtara could not enter that Jhana State with ANUPADA immediate knowledge following closely after noting-knowing mind. For the beginners, no yogi could contemplate from that Jhana State. But later on that Jhana would be evident if contemplated by KALAPA VIPASSANA. (unique contemplation) = Contemplating on understanding of defining -past- present and future states of mind by summarization.

The Magga Phala are Supra-Mundane, thus they are more holy and subtle than NEVASANNA JHANA. Therefore, no one could contemplate Vipassana on the Magga Phala Dhamma. It is only possible to know how the Magga Phala was formed by recollecting with PACCAVEKKHANA NANA. The Bhavanga, life continuum (sub-conscious mind), is only Vipaka Dhamma which is affiliated to the object attained in the past life so it is even more subtle. Therefore it is impossible to know how the Bhavanga Citta is formed.

Therefore one can say that it is totally impossible to know how the ultra-subtle Bhavanga is formed; that the NEVA SANNA JHANA sublime Semi-consciousness is subtle enough so that it is impossible to look at it immediately but it is evident enough to look through KALAPA VIPASSANA (unique contemplation). By judging the above facts one can know that at that brief moment when the noting lost continuity it was impossible to contemplate with Vipassana as to how it became extinguished. But it would be possible to know it really happened by recollecting on that moment. From that recollection it could be concluded that during the brief black-out period, there existed a kind of conscious NAMA DHAMMA such as Gotrabhu Magga Phala, which is not so subtle as the Bhavanga Citta but not so evident as the NEVA SANNA. This is one theory.

After the noting had been extinguished peacefully, the yogi became conscious and reflected on that condition. The mind that reflected is called Pacca Vekkhana Nana. The yogi could relate the experience of that moment because of the existence of Pacca

Vekkhana. In the period of Paccavekkhana it was possible to remember how the noting had gathered speed at first; how later the noting-knowing became very swift and how during that noting-knowing period, the noting became cut off. While the yogi is recollecting the above instances, it is called the recollection of Magga. It is like looking back at the road you came.

Before the yogi remembered to contemplate again, there was a period when the yogi was recollecting and viewing about the way the noting had extinguished. That period is called the recollection of Phala. The PHALA SAMAPATTI is very evidently experienced. The yogi realized that these are the benefits of his contemplation.

While the noting was cut off the yogi knew that both the object and noting had been extinguished completely; there was nothing but just a peaceful bliss. That moment of recollection is called the recollection of Nibbana. Here the objects and the noting mind reached to a point where everything was extinguished completely. That attainment is called MAGGA. The existence in that state is called Phala. The extinguishment of all Sankhara is Nibbana. Thus it is possible to recollect with definite names.

The recollection with the decision that one is free of the Ditthi, Vicikiccha, is the recollection of the already discarded kilesa (Defilement).

The reflection that one is not yet free of Loba, Dosa and Moha (greed, anger, delusion) the determination that one must go on contemplating and that one must continue noting is actually reflecting the Kilesa which are not discarded yet.

End of Phala Nana

"END OF ANULOMADI PANCAKA KANDA"

"END OF ALL SIXTEEN LEVELS OF KNOWLEDGE"

"ARIYA BHUMI"

The yogi who had attained all the (16) levels of Nana from the Nama Rupa Parlccheda Nana up to the Paccavekkhana Nana, after reviewing how the notings became peacefully extinguished, went on noting as usual. At the beginning of contemplation the rising and the falling could be found very distinctly and coarsely. It was not gentle and delicate like before the cessation of noting. It was quite rough and lax. Both the beginning of objects (appearing) and the end of objects (dissolution) could be found very clearly. Therefore a lot of yogis would say:-

A: I reviewed about what had happened and went on noting as usual. But it was not like before. The risings and fallings were not delicate like before. They were quite big and rough. The noting was quite slackened too. I thought the noting had been spoiled.

A: The notings were not firm, they were stumbling and falling off to the sides. It was awful to note.

COMMENT:

The yogi retrogressed towards the Udayabbaya Nana so the objects appeared clear and coarse. Both the arising and passing away of phenomena were seen clearly. The knowledge had gone back to a very young stage therefore the noting was not quite accurate. But the teacher should not yet reveal the true stage of Nana and the real nature of phenomena at this stage.

ENCOURAGEMENT:

What had happened could not be classified as a bad experience. The noting was not at all spoiled. Things happened according to the nature of Dhamma. It is quite a good thing by itself. Previously you were able to note very gently and delicately, but there had been sudden change of Nana, that was why you thought the noting was not good now. It is usual to feel like this at this particular stage. You are bound to think it is awful. But things were not bad and dissolving as you thought. Actually you have improved further, do not be disappointed. Just go on noting as usual. Later you would get back to the stage where the noting was good as usual.

ENCOURAGE LIKE THIS AND TELL THEM TO GO ON NOTING:

A: It was very peaceful, blissful and very clear. There was nothing to note. It seemed as if the noting mind was searching for something to note. It was like that for quite a long time about half an hour or about an hour. It was impossible to note and I did not note at all. But even if I had not noted the mind was not led astray, there were no defilements. It was as if the noting mind was along in the middle of a big field. It was very clear, empty and clean. I felt ever so good. It was extremely blissful.

COMMENT:

The yogi had a very clean Saddha (faith) and a very strong Sukha (Pleasant Sensation) for a long time due to the force of Magga Phala. It is not possible to note those minds.

Even if the yogi had noted, the current Nana was only Udayabbaya Nana. Since it was not so strong the yogi could not know clearly of each part. Therefore do not suggest the yogi to note that kind of mind. Tell them to note as usual in continuity only after the slackened (Clean Saddha and strong Sukha bearing) mind had gone.

A: After the noting was interrupted I did not know what was happening in my mind. It was as if I was floating. I felt sort of happy I felt thrilled and flustered. It was impossible to note. The yogi whose noting had been cut off and had reached to the extinction of Sankara was bound to feel happy and excited like that. It was due to the force of Saddha at that stage it was impossible to identify distinctly what kind of mind had been formed.

If it was possible to identify the yogi's experiences by definite names of Nana, the force of this happy and excited feeling was even stronger. While the yogi's power of faith was very strong like that, it would be impossible to note. Therefore do not suggest that yogi to try hard in contemplation. If you did it would be useless. It would only make the yogi tired. Therefore tell yogi to note on whatever came up. If nothing happened and if the yogi wished to stop noting, let yogi have a rest. After a few hours/day the force of Saddha would be lessened. Then only tell the yogi to note ardently.

Besides, the yogi who had just reached to a state of extraordinary Dhamma would be very full of Saddha (faith) and the noting would be spoiled expecially if the yogi knew definite about the Dhamma he had just accomplished. In that case it would be difficult for the teacher to decide whether the yogi had really accomplished or not.

Therefore, even if the teacher is definitely sure that what yogi had described was a true Magga, the teacher should not speak out. Do not give the slightest hint to the yogi that you are pleased with him. Just tell that "What happened was in accordance with the true nature of Dhamma. When one's Nana was fulfilled strongly it was usual for the noting to be cut off like this. It would be better now to note ardently.

A: Now my noting was good and after a while it became very swift. It was specially good to note and I often felt as if I was unconscious. After that my noting was slackened and spoiled.

TEACHER'S ENCOURAGEMENT:

It is alright. Let the unconsciousness creep in often. Actually you should contemplate with the aim to reach to that state often. It is better to give you instructions only after the periods of unconsciousness had occurred often. It is not difficult if you wish it to be otherwise. It is quite easy to change. Now let it occur often. Note with the aim to reach to the state of unconsciousness often. I would help you change that condition when the time comes. One more instruction and you would be alright.

HOW TO CONTEMPLATE SO AS TO REACH QUICKLY TO THE STATE OF UNCONSCIOUSNESS

Note as usual with a resolution that you would reach within an hour to the condition where the continuity of noting was cut off.

There is no need for you to make a wish again to reach to that condition while you are actually contemplating. Do not think about anything concerning with your wish to reach to that condition. Just note attentively once you could reach within an hour make a resolution to reach within half an hour; quarter of an hour; ten minutes, five minutes or one minute.

Thus making the time shorter and shorter gradually until finally you could resolve to reach with four or five notings. If the yogi who had those instructions reported that he reached to that condition two or three times within an hour, tell yogi to contemplate to stay still in that cut off condition for a very long time.

For the yogi whose power of concentration and Nana is weak, even if yogi could reach to that stage only three or four times within a day or night, instruct the yogi to try to preserve that condition by staying still for a long time.

HOW TO CONTEMPLATE IN THAT CONDITION FOR A LONG TIME

When you reach to the unconscious condition make a resolution to stay still for five minutes and then go on noting as usual. But while contemplation do not expect/hope/or be anxious to be able to stay long in that condition. Only after you had stayed still and unconscious for five minutes that you should make a wish to stay for ten/fifteen minutes/half an hour/an hour, gradually increasing the time accordingly. You could, if you wished, try to stay in that condition for three, four or five hours.

The ability to reach quickly to that stage within fifteen minutes or half an hour and the ability to stay still in that condition for a long time could be fully achieved by yogis with strong concentration and Nana. Those with weak concentration and Nana could not accomplish to a full extent. But it is possible for them if they practised for months repeatedly. Therefore the teacher should judge the yogi's power of concentration and Nana first, then only the teacher should give appropriate instructions.

After testing the yogi whether or not yogi could often reach to the unconscious condition within the required time, and if the teacher felt confident in the yogi, the teacher could give a discourse on the formation of the sixteen levels of Nana step by step.

After hearing that discourse yogis could compare the contents of the discourse with their own experiences and the yogis could decide on their level of Nanas by themselves.

If the yogi admitted that all sixteen levels of Nana were accomplished fully, his own experiences were in agreement with all the Nanas; yogi could appreciate and understand very well, then that yogi should be given a discourse on Dhamma Dasa Sutta concerning the Kilesa misconduct which should be discarded, and the honour which should be accomplished. The yogi should also be warned about the possibility of Kilesa building up in yogi's mind and body; the misconduct still being carried out or the honour not yet been achieved fully.

In that case the yogi should know that his Dhamma was not like what had been described, so yogi had not reached to the true Magga Phala. Thus the teacher should instruct the yogi to contemplate further until true Magga Phala is reached.

SPECIAL NOTE

If the yogi had originally been a person with a coarse manner of speech and action, the teacher should not give a discourse on Progress if Insight (16 levels of Nana) at this stage. Watch and investigate his manner, behaviour for quite a long time. If the teacher was sure that the yogi had fully achieved all the Nana, the teacher could then give a discourse. Soon after the contemplation if it was unavoidable and became necessary to give a discourse on progress of insight, the yogi should be told about the three types of Sotapanna.

Three Types Of Sotapanna

Those who admitted as Sotapanna could be catogerised as follows:-

(1) ADHIMANIKA SOTAPANNA

(one who thinks that he/she has attained, some supernatural knowledge when not actually being so).

(2) ULLAPANADHIPPAYA SOTAPANNA

(false Sotapanna)

(3) ARIYA SOTAPANNA

(real Sotapanna)

(1) If the yogi who had listened to a discourse on the Progress of Insight with or without the teacher's recognition thought that he had reached Ariya magga and if it was not true, that yogi could be termed as ADHIMANIKA SOTAPANNA.

(2) Yogi knew that he had not reached to the level of special Dhamma. Yet yogi reported to the teacher as if he had personally experienced it, from the knowledge he had learned from the other people. Here the teacher believed the yogi and gave a discourse on the Progress of Insight. Afterwards that sort of yogi would lie to the teacher saying that he had gone through those

stages of Nanas. Such a pearson is called ULLAPANADHIPPAYA SOTAPANNA. Those two types of Sotapanna are not true Sotapanna. Therefore very soon after, they will misbehave and their true colour will be known.

(3) The third type is the one who really reached to the true Magga Phala. This is a true Sotapanna and would never misbehave.

After explaining about the three types of Sotapanna, the teacher could only estimate the yogi's Nana level by judging his speech. Then judging the yogi there could be some similarities which might appear to be identical to the characteristics of a Sotapanna but not actually so. Thus it is impossible to make a decision definitely.

When faced with kilesas one could see whether or not one is free from the kilesas which should not be there. If that person is sure that these kilesas would never come up again, then that person could feel confident about being a Sotapanna. If the kilesa misconduct which should be discarded came up again, one can judge that one had not achieved the Sotapanna status as it was thought before. Then the yogi could contemplate further so that true Magga Phala would be achieved quickly.

If the yogi could contemplate many more days, do not give discourse on progress of Insight yet even if the yogi could attain the condition of Magga Phala as long and as still as he wished. Let the yogi contemplate further to the second stage.

INSTRUCTION

The condition of discontinued noting was the effect of the Kusala Dhamma which was accomplished by previous contemplation. If the yogi did not want this present effect and if the yogi want a kind of Kusala Dhamma which was nobler that this effect, explain to yogi that he should discard this present effect. Tell the yogi to contemplate with that resolution for one to seven or more days accordingly.

FOR EXAMPLE: THREE-DAY RESOLUTION PERIOD

First contemplate to reach to the discontinued noting stage very often. If there were about 3 to five instances in one sitting, then one should make a resolution that "From now on within three days I do not wish to reach to the effect of KUSALA DHAMMA already achieved. I wish to reach to the higher KUSALA SPECIAL DHAMMA which I had not attained before. Then go on noting as usual, during contemplation the yogi might think, "Previously I used to reach to the stage where the noting was cut off 4 to 10 times within an hour. But now I could not even reach once.

COMMENT

If the power of Nana was not strong enough, it might not be reached within one or two days. Previously, after noting about 4 to 10 times the yogi had always reached to the sublime state of Sankharupekkha Nana. But now even after one or two hours, it is not possible to reach to that stage. The yogi had to gather momentum starting from the Udayabbaya Nana level. The Nana was maturing slowly step by step. Therefore the yogi had to note in a quite laxed manner and note roughly like in the early stages of contemplation. Some notings were not coinciding with the object. Sometimes the yogi's mind wandered. There could be Vedana such as pain, there could be bright lights and visions.

But some hours/days later the yogi would reach to the Sankharupekkha Nana like before. If the Nana has not matured enough the yogi's progress would be halted at that stage, and would never reach to the stage where the noting was cut off. Only when the Nana is matured that the yogi could experience the swift and extraordinary noting like before.

Then only the extraordinary notings would appear automatically and yogi would reach to the condition of discontinued noting like before.

When the yogi was instructed to contemplate with resolution, the yogi might not reach back to the condition of discontinued noting, the objects might have appeared very distinct and coarse and the yogi might have had to note for a long time, but when the yogi made a resolution to reach back to that discontinued condition already achieved, yogi found that it was quite easy. Once the teacher had heard these facts the teacher could decide clearly on the yogi's condition. Then only the yogi should be allowed to listen to the progress of Insight. Or else when the yogi had reached the second stage give the discourse on Progress of Insight.

END OF ARIYA BHUMI

TEACHERS' SPECIAL NOTE

The statements of yogis in this book were made by the first type of yogi out of the three types explained in the beginning. The first type of yogi could explain their own experiences very clearly. The contents of this book are not all of what the first type of yogi had said. Only some of them were shown just to give an idea. There were lots more descriptions left out because of the limited length of the book. Therefore in each level of Nana there were various ways of describing the extraordinary experiences of Dhamma which had been left out. Thus the teacher could guess the level of Nnana of the yogis who could not explain clearly and ask appropriate questions if necessary.

SUMMARY

The yogi who reached the level of NAMA RUPA PARICCHEDA NANA would describe that whenever yogi had noted, there were only the object and the noting mind. There were only those two.

At the PACCAYA PARIGGAHA NANA each time the yogi noted yogi could know there were only cause and effect.

At the SAMMASAMA NANA each time the yogi noted yogi could see the beginning, middle and the end of object very clearly.

Yogi could also reflect that all were impermanent, miserable and ungovernable (uncontrollable).

At the UDAYABBAYA NANA level the yogi could see the beginning and the end, the appearance and disappearance, the arising and passing away of all the objects.

At the level of BHANGA NANA the yogi could see that every time yogi noted both the object and the noting mind ended, disappeared and dissolved. It was the same at the higher levels.

For testing the second type of yogi who could not describe accurately the teacher could refer to the statements of yogis who had reached to the particular levels of NANA and ask relative questions.

For the third type of yogi who was lacking in the ability to explain clearly, the teacher should ask detailed questions on how yogi noted. But the teacher should not let the student know about the experiences likely to meet at that NANA. Let yogi describe by himself.

If the teacher felt that there were some facts left out, ask questions that could give two kinds of answers, reverse questions, or ordinary question. The teacher should ask in such a way that the yogi could not guess on what the teacher knew in his mind. When the teacher asked some leading questions, if the teacher thought that the yogi just copied what the teacher had said, ask the other way round without giving hints. Ask the wrong questions as if they were right. Ask the points which the yogi could not have known.

At the later part of any level of NANA, it is common that there could be a steady pace in contemplation which was evident as equanimity of a balanced mind. At that time, the noting was easy because of the quality of equanimity. Then the precision of the effort could be slackened. Once the power of effort has become weak, the power of concentration would exceed the power of effort. Then the yogi went on noting for a long time, the objects would become gradually smaller and dimmer. There could be sloth and torpor. Because of that drowsiness, the yogi could experience fleeting moments of unconsciousness or hazy condition of mind. From that hazy moment, suddenly the yogi remembered and noted then the noting could be clear and as good as usual.

Apart from that, when the nine levels of VIPASSANA NANA, such the SAMMASANA NANA had matured fully, especially at the UPAKKILESA part the yogi could experience a condition similar to unconsciousness. This is due to the formation of a very forceful Piti (joy).

From that condition, suddenly yogi remembered to note. The noting could be as good as usual. sometimes it might even be better.

At the UPAKKILESA part, the yogi could be able to stay in the noting-free, peaceful coudition for a long time due to the quality of PITI, PASSADDHI (Tranquility), UPEKKHA (Equanimity). When the yogi remembered to note, the noting could be as good as usual.

Therefore the teachers should be very very careful not to make a rash decision on the noting-free, unconscious condition as MAGGA PHALA. Remember that there is always the possibility of unconscious conditions due to the sleepiness, joy, tranquility and indifference (equanimity) as mentioned above. This sot of unconsciousness could be catagorised the 2nd type of Jhayi person out of the four types.

4 TYPES OF JHAYI-PERSONS:

There are four types of Jhayi-persons. Some people who were at Jhana State, believed and decided that they had achieved fully and very well.

1. The first type of Jhayi had attained or reached the Samapatti but he did not think he had achieved so. That Jhayi's meditation was correct and yet he thought it was not so. Such a Jhayi could be identified as a person who had attained Jhana but not accomplished fully yet and not very efficient.

    The person who is not skillful at the Jhana state would mistake the attained Jhana as a sleepiness. It was not only at the beginning of entering the Jhana state. It was the same at the later experiences of Jhana.

2. Some Jhayi thought that their Jhana was good when it was bad and not fully achieved yet. This sort of person thought that he was enjoying the SAMAPATTI when actually he was not so. He thought his meditation was right when it was not right. Such a person is called the sleepy Jhana Person. While he was meditating whole heartedly, he fell asleep and thought he had achieved the right Jhana on waking up.

3. The Third type of Jhayi really reached a good Jhana State and he himself knew about it.

4. Some Jhayi had an awful experience and he knew it as a bad experience. Such a person had not reached the SAMAPATTI and knew about it.

The unconsciousness due to drowsiness, joy, tranquility an indifference were characters of the experience of the 2nd type of Jhayi. This is not the extra-ordinary (special) Dhamma.

The unconscious of True Magga Phala is different from those mentioned: it could be reached by:-

1. The systematic attainment of all Vipassana Nanas.
2. The extra-ordinary formation of the VUTTHANAGAMINI VIPASSANA.
3. The PACCAVEKKHANA and the later UDAYABBAYA NANA.
4. The Ultra-clear, clean stream of later-formed mind.
5. The entering repeatedly into that stage.
6. The ability to reach quickly to that state through resolution.
7. The ability to stay long in that state as pre-determined.
8. The experience of extra-ordinary Vipassana achieved when resolved to discard the Dhamma already achieved.

The teacher should refer to these characteristic and make comparisons repeatedly before reaching to a firm decision.

May the noble meditation teachers help the yogis who really wanted to contemplate to reach the true MAGGA, PHALA and NIBBANA. May this book help the meditation teacher in giving guidance to the yogis until they reach the Supra-Mundane NIBBANA through the true MAGGA NANA and PHALA NANA.

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